THE PRINCIPLES OF THE QUAKERS

Further ſhewn to be

Blaſphemous and Seditious.

In a REPLY to

GEO. WHITEHEAD's Anſwer to the *Brief Diſcovery*, Stiled, *Truth and Innocency Vindicated.*

BY

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BRITISH MUSEUM

To the Honble Sir JACOB ASTLEY *Knight and Baronet, and Sir* WILLIAM COOK *Baronet, Members of this preſent Parliament for the County of* Norfolk.

GENTLEMEN,

YOUR known Love to our Church, and Loyalty to your Prince, render you deſervedly eſteemed by all that have a value for each, and was our encouragement to ſhelter the following Papers under your Names. We are forced in a Chriſtian Country (*Quis temperat à lachrymis?*) to conteſt for Chriſtianity, and appear Advocates for our Antient and Engliſh Government, againſt a ſort of Men who are riſen againſt the Lord and his Anointed, reproaching them both as Antichriſtian. As for the Miniſters of Chriſt, they, upon all Occaſions, have been ſufficiently reviled by them; and we doubt not but 'twas ſpoken by way of Contempt, when *George Whitehead* at every turn calls us *Prieſts*, and in his Title Page ſtiles us the *Three Norfolk Prieſts*, he very well knowing that the common People have an ill apprehenſion of the Word, tho very honourable and worthy in it ſelf, and of great eſteem in the firſt and Primitive days: For who can deny (*ſays a moſt Learned* * *Man of our own*) that the word *Prieſt* is corrupted of *Presbyter*? our Anceſtors the *Saxons* firſt uſing *Preoſter*, whence by a farther contraction came *Preſte* and *Prieſt*; the *High* and *Low Dutch* have *Prieſter*; the *French*, *Preſtre*; the *Italian*, *Prete*; but the *Spaniard* only ſpeaks full, *Presbytero*. A Name which thoſe two great Apoſtles of our Lord, St. *Peter*, and St. *John*, were pleaſed to call themſelves by; and Πρεσβεύω ſignifies both in our Holy Books, and amongſt the *Greek* Writers, to perform the Office of an Embaſſador; and ſure, both the Name and the

The Apoſtles preached Chriſt that was crucified within, and not another——for the other is the Antichriſt——Now I ſay, if there be any other Chriſt but he that was crucified within, he is the falſe Chriſt, Geo. Fox's Great Myſt. p. 205. *Do you read that there were any Kings ſince the days of the Apoſtles, but among the Apoſtate Chriſtians? ——We know that theſe Kings are the Spiritual Egyptians got up ſince the days of the Apoſtles.* Geo. Fox in his ſeveral Papers given forth, *&c.* *See* Brief Diſcovery, p. 16.

The Prieſts of the World are Conjurers, Thieves and Robbers, Antichriſts, Witches, Devils, Scarlet-coloured Beaſts; really they are Blood-hounds, ſays Geo. Fox. *See* Pennyman's Quakers Contradictions, p. 3. *Sect.* 7. And *Richard Crane* ſtiles them, *Antichriſts, Deceivers, Sorcerers, ravening Wolves, and Babylons Merchants.* See *Will. Mather's* Appendix to his Anſwer to the *Switch*, p. 10, 11.

* *Mr.* Joſ. Mede, *l.* 1. *Diſc.* 5. *p.* 27.

1 Pet. 5. 1. 2*d and* 3*d Epiſt. of St.* John *v.* 1.

2 Cor. 5. 20. Epheſ. 6. 20. *See* Scapula & Steph. Theſ.

Perſons

Persons were in great esteem with the Christians of the best and earliest Times, whenas *Ignatius* scarce wrote an Epistle wherein he gave not some Marks of Honour to them, stiling them *the Council of God*, charging the People to reverence and obey them as the Apostles, and in holy things to do nothing without theirs and their Bishops Advice. But had the Word been a stile of Reproach, we should have worn it as our Crown, since it was for vindicating the great Truths of the Gospel, and discovering the Blasphemies of those who would introduce another: for when our Saviour was so coarsly used, yea, blasphemed by a new Race of *Scribes* and *Pharisees*, should his Disciples, as St. *Peter*, stand a far off, whilst they buffet and spit upon him, that were in construction to deny him, or at least to say, *we know not the Man*; how could we but (with the *Lydian* Prince, who, tho dumb before, broke silence when he saw his Father ready to be assassinated) cry out, *'tis our Saviour*, and our holy Books, the Scriptures, Oh! do not vilify and blaspheme them. God knows we wou'd not imitate St. *Peter*'s rashness (no more than his cowardice) draw a sword to cut off an Ear, no not so much as an Hair of their Heads; our hearts desire is with holy *Paul*, that they may be saved, that they may own their Blasphemies, and repent of them (if it be possible for Infallibility, or Perfection, to acknowledg Sin or Error) and that they would take the Advice of a great tho Heathen Woman, *Mat.* 27. 19. to meddle no more so wickedly and blasphemously with the Holy Jesus.

Epist. ad Smyrn. *p.* 6, 9. ad Ephes. *p.* 19. ad Magnes. *p.* 31, 33. ad Phil. *p.* 43. ad Trall. *p.* 48, 50, 53. Edit. Voss.

We know it has been the usage of many to turn their Dedications into Panegyricks on their Patrons, and sometimes deservedly too, great Merits calling for just Acknowledgments as a due return, and to encourage others to become imitators of them: but tho your Worth would afford us a large Field to expatiate in, your Modesty forbids our very entrance upon it, since to do you justice herein, would, we are sure, render you very uneasy; like the holy Martyr who underwent a Penance when he heard himself commended.

Ignat. Epist. ad Trall. *p.* 49. Edit. Voss.

Gentlemen! You had our Votes, and you shall not want our Prayers, That God would by his Grace establish you in all Goodness, and continue you, whilst in this Station, the true Representatives of the best and worthiest part of your Country, in a just Zeal for the Established Religion, and a ready support of the Antient Government of our Church and State, which is the only way wherein we can manifest our selves

May 10. 1700.

Your most affectionate, most humble,

and devoted Servants,

EDWARD BECKHAM.

HENRY MERITON.

LANCASTER TOPCLIFFE.

A PREFACE

To the Judicious and Impartial Reader.

THE Piece lately put forth by George Whitehead, called, Truth and Innocency Vindicated, might more properly have been ſtiled, Blaſphemy and Sedition palliated. We acknowledg the Charge, which the Brief Diſcovery gave, was high and home, and could not but affect them deeply; and therefore ſome Paint and artificial Colours muſt be procured to render their Doctrines at leaſt tolerable in the Eyes of the World; which how far they have done, the Reader will eaſily diſcern by the following Reply. 'Twas hop'd, after we had given ſo many clear Inſtances out of their approved Authors, of ſeveral blaſphemous and ſeditious Principles maintained by them, that either the Citations would have been evidenc'd to be falſe and forged, or the Authors diſown'd, as to theſe Particulars at leaſt, and ſo the Doctrines being pernicious diſclaimed by them, which had been the only fair way of vindicating Truth and themſelves: But no ſuch matter, our Adverſary denys not but they are quoted truly, but only ſays they are perverted and miſtaken, or elſe maimed and imperfect (which is the uſual Artifice of this ſort of People) as if we did not underſtand the ſenſe of common Engliſh words, and know not what is meant by equal, or infinite; by a part, or the whole. Sure we are, that paſſage of a plain-dealing Quaker had been a more proper anſwer, who ſays, "They are no Blaſphemers, becauſe 'tis im- "poſſible they ſhould be ſo; they have not erred, becauſe 'tis impoſſible they ſhould, "being infallible. But 'tis pleaſant to hear them cry out, we put a wrong ſenſe upon their words, whilſt we have not offered to give any ſenſe of them at all, but barely recited them as we find them in their own Books: And had we quoted every word he charges us to have deſignedly concealed, we ſhould ſtill have been deafned with their clamours of diſingenuity and unfairneſs of Citations; there might always have been a pretence of ſomething left out, unleſs we had tranſcribed whole Leaves; which would have been infinitely tedious to any, but eſpecially to ſo auguſt an Aſſembly as the Brief Diſcovery was tendred to. But for all our Charge of their being guilty of blaſphemous and ſeditious Words, they mean as honeſtly as you can deſire; but we pretend not to know the meaning of their Authors, but of their Words. We had always thought Words had been the beſt Interpreters of our meaning, and that theſe ought to be taken according to the common and cuſtomary uſage of them in our Nation; and if ſo, we are ſure they import Blaſphemy and Sedition: 'twas not our work to inquire into the meaning of the Men, but of the words. * We have heard indeed that the Quakers have ſuch a Spirit of diſcerning, as can tell us Mens thoughts and meanings without their ſpeaking a word; but we pretend to no ſuch unerring Key, but judging by their words, we muſt declare them monſtrouſly blaſphemous and ſeditious. Again, we are told there are other words in the Authors we have cited, which were able to have ſweetned the Expreſſions we blamed,

Shewen's Treatiſe of Thoughts, p. 14.

* Here thou haſt ſhewed (ſaith Geo. Fox to his Adverſary) that the Quakers have a Spirit given to them beyond all the Forefathers (which we do witneſs) ſince the days of the Apoſtles in the Apoſtacy; and they can diſcern who are Saints, who are Devils, and who are Apoſtates, without ſpeaking ever a word, they that be in the Power and the Life of Truth. Great Myſtery, p. 89.

into

into Truth and Orthodoxy: But why may not those seemingly Orthodox Expressions be as well interpreted by these we have quoted, as these be expounded by them, especially since one who was lately of their own Communion, and so best knows their meaning, has averr'd, that notwithstanding all their palliations and seeming agreeableness, they do not truly and rightly believe one Article of the Creed according to the Scriptures, and the true universal sense of sound Christians in all Ages? (see G. Keith's *Postscript to the* Serious Dialogue between a Churchman and a Quaker). *Thus like the Hereticks of old, tho they used the same words with the Orthodox in the Articles of their Belief, yet they meant differently, yea sometimes quite contrary to them, as* Ireneus *complains,* l. 3. c. 19. *ult.* Similia loquentes fidelibus, non solum dissimilia sapiunt, sed & contraria. *But supposing this were so, will Orthodoxy in one place be an excuse for Heterodoxy in another? 'Tis not their having spoken like Loyal Subjects yesterday, will clear them if they speak Treason to day. It must be acknowledged that* G. Whitehead *of late has attain'd a notable skill in the Art of Chymistry; if you send him not only both the* Foxes, Burroughs, Howgil, *and the rest, but even* Julian, Porphiry, *and* Celsus, *the keenest and most venomous Revilers of Christianity, by the same methods he has here used to clear those, he may correct the poison of their Writings, and extract wholesom Doctrines from the most pestilent Expressions; for let him take but the liberty, as he has done here, of three things, and what should hinder it? 1. To blot out part of a Sentence, as in* p. 10. *where* Fox *says,* He that hath the same Spirit that raised up Jesus Christ, is equal with God. *Now, says* Whitehead, He that hath, should be left out; *and then indeed the Sentence is very Orthodox,* viz. *The same Spirit that raised up Jesus Christ, is equal with God. 2. To say they are confusedly misplaced, as* p. 6. *or the words are to be transposed, as* p. 19. Sol. Eccles *tells us,* "*It was said of Christ, That* "*he was in the World, and the World was made by him, and the World knew him* "*not: So it may be said of this true Prophet* (Geo. Fox) *whom* John *said he was* "*not,* &c. *These words, saith* Whitehead [*whom* John *said he was not*] *we disown in that place, they are confusedly misplaced: to be sure he was in great confusion how to bring him off from being guilty of Blasphemy, for saying,* Fox *was he whom* John the Baptist *said he was not,* i. e. *the Christ. And* p. 19. Geo. Fox *had said to the Priest,* "*Thou canst not know Scripture, but by the same* "*degree of the Spirit the Prophets and Apostles had. No, saith* Geo. Whitehead, "*it must be by a degree of the same Spirit, the words before cited should, as I* "*suppose, be so transposed. Who sees not a vast difference between saying, We must have the same degree of the Spirit the Prophets and Apostles had to know Scripture, and a degree of the same Spirit? Or, 3. that such a part of the Sentence is to be put into a Parenthesis, and so left out if we think fit, as* p. 25. *when* Fox *had been charged (by the* Brief Discovery p. 12.) *for saying,* The Apostles preached Christ that was crucified within, and not another——for the other is the Antichrist——And he that hath not this Christ that was risen and crucified within, is a Reprobate: Geo. Whitehead, *to vindicate him, says, that these Expressions wanted their due Points, and so puts the words,* that was crucified, *in a Parenthesis, thus,* The Apostles preached Christ (that was crucified) within——and he that hath not this Christ (that was risen and crucified) within, is a Reprobate: *Thus altering the great intendment of* Fox, *which was to set their whole value upon Christ's being crucified and risen within us, as is evident by many other Passages in their Writings; and believing sure that no Person would*

Brief Discov. pag. 5.

ever look this Paſſage in Fox's Great Myſtery, *where 'twas objected againſt the* Quakers, *as their deluding poor Souls, to hold forth a crucified Chriſt within, riſen within, aſcended within, which indeed he anſwers in the next words orthodoxly enough, tho nothing to the purpoſe of the Objection (no body denying that if Chriſt that's crucified be not within us, we are Reprobates) but within ſix lines after he has theſe Paſſages the* Brief Diſcovery *charges,* The Apoſtles preached Chriſt that was crucified within, *&c. Now, allowing this Sophiſtry, we defy any* Turk, Jew, *or* Atheiſt, *nay even the* Devil *himſelf, to utter ſo vile a Blaſphemy but that it may be made as Orthodox as the Creed. But let wiſe Men judg whether this ought to be allowed any Writer who undertakes to vindicate another, when by his confeſſion, if the words be read as they are, and have been printed for many and many years, the Author muſt be guilty of Blaſphemy. Great endeavours has he uſed in many places to vindicate himſelf and others from Blaſphemy (as where he ſays,* That which is ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures, and greater) *but the beſt way he ever took was, when charg'd with that moſt blaſphemous paſſage againſt the Trinity, in a Book put out by him and three other* Quakers, *called,* Iſhmael and his Mother caſt out; *where they beſpeak their Adverſary thus:* The three Perſons thou dreameſt of, which thou wouldſt divide out of one like a Conjurer, are all denied, and thou ſhut up with them in perpetual darkneſs for the Lake and the Pit. Geo. Whitehead *does now expreſly diſown the words (tho they were juſtly chargeable upon him as well as the others, being Partner with them in the whole, and ſetting his Name, without any diſtinction, to the intire Book) affirming, that they are none of his, and that he wrote not that part of the Anſwer; and that he ſhall neither ſtand by, nor own theſe words, &c. This we are ſure is the beſt way he could take to vindicate himſelf, tho thereby he has left his three Brethren under this black mark of being Blaſphemers; for to ſay only, The words appear too raſh and irreverent, is handling the Ulcer too gently, which ought to be cut out to the very Coar. But if we may believe a great and good Man,* Geo. Whitehead *could not always thus excuſe himſelf in this particular, for the Reverend and Learned Dr.* Falkner (*in his Treatiſe of* Reproaching and Cenſure, *Part 2. cap. 3. ſect. 1. num. 5, 6. p. 265, 266.) tells us, That when he diſputed with* Geo. Fox *and* Geo. Whitehead *at* Lynn Regis *in the County of* Norfolk, Anno 1659, *they ſent him nine Queſtions, or Poſitions rather; the firſt of which was againſt the three Perſons of the Deity: And in the firſt day they plainly declared themſelves againſt the three Perſons of the Trinity, and then (ſays Dr.* Falkner) *I charged* G. Whitehead, *in the preſence of* Geo. Fox, *and a great number of other Witneſſes, with thoſe horrid and blaſphemous words againſt the Trinity aforementioned; which, ſays the Doctor, he neither did nor could deny but this wicked Aſſertion was written and publiſhed by him and his Companions (it ſeems he made no ſuch excuſe for himſelf then, or declared that he would not ſtand by or own them, as he now does, for what Reaſon let the World judg *: Tho the licentiouſneſs of thoſe times permitted Men to belch forth any Poiſon their corrupt minds had conceived againſt the Trinity, which they durſt not now do) but to ſhow, ſays that Reverend Perſon, their particular zeal to oppoſe the Holy Trinity, I received a Paper of four Queries (directed to them that affirm that there are three diſtinct Perſons in*

* Nay in his diſpute with Mr. *Smith* of Chriſt's College in *Cambrig*, he owned the Book: for ſays Mr. *Smith* to him, *tell me plainly whether you will own it or not; if you will not at all, then tell me what you will own, and what not—if you will not own it, ſpeak—* To which *George Whitehead* anſwers, *Well, I will own it, prove what you can.* *Smith's* Quaker diſarmed, printed 1659.

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the Godhead, and that the Father is the first, and the Word the second, and the Spirit the third; and that the second was begotten as to his Godhead) wholly level'd against the Doctrine of the Trinity, and subscribed by G. Whitehead, *and* G. Fox. *After I had returned an Answer to these, I received another large Paper, containing a long Harangue against the Holy Trinity, with* Geo. Whitehead's *Name alone subscribed: In this Paper (which, says the Doctor, I have by me) it is declared, That* to call three distinct Persons in the Trinity, are Popish Terms, and Names the Papists do call the Godhead by, *&c. As if none but Papists did so, or 'twas never done till the days of Popery; thus labouring to render the Doctrine odious, by representing it as Popish. However (whether it be owing to the change of his Mind, or for fear of the Scourge that was over him,* viz. *that Passage in the Act for Toleration, which secures a Reverence to this Doctrine of the Trinity;* Provided that neither this Act, nor any Clause, Article, or Thing herein contained, shall extend, or be construed to extend to give any Ease, Benefit, or Advantage——to any Person that shall deny in his Preaching or Writing, the Doctrine of the Blessed Trinity, as it is declared in the aforesaid Articles of Religion) *we are glad to find him at length returning to a more sober mind, and wish he would have corrected, if not his Sentiment, yet his Stile in many other Particulars, as plainly blasphemous as this taken notice of in the* Brief Discovery; *but meerly to seek out and study Evasions, does but multiply words, and argues a mind very mean and insincere, studious only of preserving a Name, and upholding a Party.*

We have endeavoured a just and honest Reply, labouring to set things in a right Light, and thereby evidencing the Truth of what we had charged them with. We speak as to wise Men, and let them judg between us, for we can do nothing against the Truth, but for the Truth. And as to the Persons of these Men, we have no particular quarrel with them; neither have we, to our knowledg, any Family of their Perswasion in all our Parishes (which is a happiness that many of our neighbour Ministers cannot boast of) and had they not grown to such an insolence, as even to dare all our Robe with a particular Challenge, as not only we, but our Superiors, apprehended, we should never (for ought we know) in any publick way have entred the Lists with them; but being duly and regularly called forth (as we made appear in our first piece, stiled, The Quakers Challenge) *we hold it both just and dutiful to our Religion, Superiors, and our selves, to indeavour maintaining the Orthodox Faith of that Church we profess our selves Members and Ministers of: And whereas many (the* Laodiceans *of this Age) have blamed us for contesting with so foolish a People (as the* Quakers *generally are) telling us, That* we might have found a better employment than to be busied with such impertinents as these, planting a Battery against Aspin Leaves, that ruffle indeed and make a noise for the present, but would e're long wither and fall of themselves; *We could wish the Issue might make good their Presage: But tho many of them are absurd and unreasonable Men, ἀνθρωποι ἄτοποι, that have no Topick to build a rational Discourse on, but are given rather to railing and raving (the Logick of* Bedlam) *yet are there some among them that pretend to Art, and do express much cunning in their evasive and elusive ways of Discourse, whereby they are apt to deceive the simple and wellmeaning; and 'tis for the sake of these weak Ones* (Children, *as the Apostle calls them) who are too easily spirited away with good words and fair pretences, that we have undertaken this: but we hope there will be no occasion for us any more to appear upon the Stage in vindication of these great Truths of our Religion, but that the more worthy Sons of our Mother (whose Learning and Authority may conciliate a greater reverence to their Writings) will espouse so excellent a Cause, and by their clear and close Discourses stop the mouths of these proud Boasters, who truly know nothing, but doat about Questions and strife of Words, from whence come perverse Disputings of Men of corrupt Minds, and destitute of the Truth.*

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Being in the following Pages to diſcourſe of Blaſphemy, *we think it neceſſary firſt to ſettle the Notion thereof.*

BLASPHEMY is originally a *Greek* Term, which ſignifies, at large, to hurt and injure ones Fame with evil words, βλάπτειν τὴν φήμην, *famam lædere calumniando vel maledicendo*; and thus 'tis oft uſed by our Holy Writers. *Tit.* 3. 2. Μηδένα βλασφημεῖν, to *ſpeak evil of no man.* Eph. 4. 13. *Let all evil ſpeaking* [βλασφημία] *be put away.* 1 Cor. 4. 13. *Being defamed,* βλασφημούμενοι, *we intreat,* we return Prayers for their Reproaches, and ſpeaking evil of us. *Rom.* 3. 8. *As we be ſlanderouſly reported* [βλασφημούμεθα.]

But Blaſphemy, ſtrictly taken, denotes, 1. A ſpeaking evil or reproachfully of God. 2. A vilifying or ſpeaking contemptuouſly of thoſe things which have a peculiar relation to God. 3. An attributing to others, or an aſſuming to our ſelves, that which is proper to God alone.

1. A ſpeaking evil or reproachfully of God. That this (and the next particular alſo) is Blaſphemy, that place, *Rev.* 13. 6. does evince. The Beaſt is ſaid to open his Mouth in Blaſphemy againſt God, to blaſpheme his Name, and his Tabernacle, and them that dwell in Heaven. And *Naboth* was charged to blaſpheme God (1 *Kings* 21. 13.) to ſpeak evil or reproachfully of him. 'Tis true this, like other Crimes, admits of Aggravation and degrees of Guilt: for there is a Blaſphemy of impious outrage and downright defiance againſt God, ſuch as was that of *Rabſhakeh*, openly denying the Power of the God of *Iſrael*, as ſufficient to reſcue out of his Maſter's hand: Such that of *Mezentius* in the Poet; *Dextra mihi Deus, & telum quod miſſile libro.* And this ſort of Blaſphemy in an *Iſraelite*, was that which, as we conceive, was puniſh'd with Death, *Levit.* 24. 11, 15, 16.

Again: Blaſphemy againſt God may be charged upon Men, when from their avowed Profeſſions, Principles, or Practices, it follows, by clear Evidence, and uncontеſtable Reaſoning, that the peerleſs Majeſty, Holineſs, Immutability, Truth, Unity, or other Perfections of God, are rival'd, vilify'd, injur'd or deprav'd; becauſe there is none Holy as the Lord, and becauſe in him is Light, and no Darkneſs at all. Thus, to aſcribe to God a ſinful Impulſe, or a lying Divination; to detract and derogate from his adorable Perfections, can never be excuſed from a deep Tincture of this dangerous Crime.

2. A vilifying or ſpeaking contemptibly of thoſe things which have a peculiar relation to God; as in the forementioned place, *Rev.* 13. 6. the Beaſt is ſaid to *blaſpheme his Tabernacle, and them that dwell in Heaven.* The mocking and abuſing our Saviour, who, as the *Meſſiah*, had a peculiar relation to God, ſent by him as his Servant for a particular Office and Imploy, is called Blaſphemy. Thus alſo the denying him to be the Chriſt of God, being attended with ſpeaking vilely and contemptibly of him, is, upon this account, reckoned Blaſphemy: and was the Blaſphemy St *Paul* was guilty of before his Converſion, and which he compelled others to. Depraving the Doctrine of the Goſpel, and thereby renouncing of it, is reckoned Blaſphemy, as we find in *Hymeneus*: Luke 22. 63, 64, 65. Acts 18. 5, 6. Jam. 2. 7. 1 Tim. 1. 13. Acts 26. 11. 1 Tim. 1. 20.

neus: for it gives occaſion to ſpeak evil of the Doctrine and Ordinances of Chriſtianity; upon which account the vilifying and depraving, the ſpeaking evil and contemptibly of Baptiſm by Water, and the Supper of the Lord by Bread and Wine, which not only were but are yet the Ordinances and Inſtitutions of Chriſt (as we hope is made evident in the following Diſcourſe) is no leſs than Blaſphemy, they having ſo near and peculiar a relation to God and Chriſt. Hence reviling Magiſtrates is in ſeveral places ſtiled Blaſphemy, δόξας βλασφημῶσι, they ſpeak evil of Dignities: 'Twas laid to *Naboth*'s charge that he blaſphemed the King. Speaking evil of the King is blaſphemy, becauſe of the peculiar and ſpecial relation he bare to God, being his Vice-roy and Repreſentative.

Jude v. 8. 2 Pet. 2. 10. 1 Kings 21. 13.

Thus reproachful words againſt the Temple and the Law, they bearing a ſpecial relation to God, were accounted Blaſphemy. *This man ceaſeth not to ſpeak blaſphemous words againſt this Holy Place, and the Law.* Yea, ſpeaking contemptuouſly, and by way of deriſion againſt the Mountains (the Land) of *Iſrael*, is for the ſame reaſon reckoned Blaſphemy, as we read, *Ezek.* 35. 12. *I have heard all thy Blaſphemies, which thou haſt ſpoken againſt the Mountains of* Iſrael, *ſaying, They are laid deſolate, they are given us to conſume.* Much like that of *Tully*'s deriding *Jeruſalem* for accounting it ſelf the peculiar Care and Darling of Heaven, whenas it was ſtorm'd and taken by *Pompey*. And if reproaching and reviling Things and Perſons that have a near and ſpecial relation to God and Chriſt, be Blaſphemy, then thoſe, we fear, are guilty thereof, who affix to the Miniſters of the Goſpel ſuch vile Names, as Conjurers, Thieves, Witches, Devils, Blood-hounds, and the like. We hope we ſhall not bring a railing Accuſation againſt them, only ſay, as *Michael* the Arch-angel did to him that inſpires this Earthly, Senſual, and Deviliſh Temper into the Minds of Men, *The Lord rebuke thee.*

Acts 6. 13.

Quam chara Diis immortalibus eſſet, quod eam victa, quod elocata, &c. *Orat.* 24. *pro L. Flacco.*

3. An attributing to others, or an aſſuming to our ſelves, that which is proper to God alone. Upon this account Idolatry is ſo often in Scripture ſaid to be Blaſphemy, becauſe men attribute to the Idol that which is peculiar to God, as Omnipotence, Omniſcience, and the like: *Ezek.* 20. 27. *In this your Fathers have blaſphemed me, in that they have committed a Treſpaſs againſt me:* and that Treſpaſs was Idolatry, as v. 28. *When I had brought them into the Land, they ſaw every high Hill, and all the thick Trees, and there they offered their Sacrifices, and preſented the provocation of their Offering; there alſo they made their ſweet Savour, and poured out their Drink-Offerings.* So *Iſa.* 65. 7. *Your Fathers have burnt Incenſe upon the Mountains, and blaſphemed me upon the Hills.* And that Blaſphemy the Beaſt is ſaid to be guilty of, is conceived by Learned Men to be Idolatry, *viz.* the giving his incommunicable Name and Attributes to Idols or Images.

Mr. Mede, Comment. Apocal. *Par.* 2. in Βιβλαρίδιον, l. 3. p. 503. Dr. Hen. More in loc.

And as an attributing to others, ſo an aſſuming to our ſelves that which is proper to God alone, is Blaſphemy, as the places cited in the Margin ſhew. When our Saviour ſaid to the Paralytick, *Thy Sins are forgiven thee,* preſently the Scribes and *Phariſees* cried out, This man blaſphemeth, who can forgive Sins but God alone? Remiſſion of Sins was God's Prerogative, as they well knew; and had not Chriſt been God as well as Man, to have aſſumed this Authority as originally and of right belonging to him, would have been Blaſphemy: as alſo the aſſuming to himſelf the honour of being the Son of God, of ſitting at his Right hand, and being the Great Judg of the World, would have made him

Luke 5. 21. Mar. 2. 7. Mat. 9. 3.

him guilty of Blaſphemy, had he not been the Son of the moſt High, and alſo ſanctified and ſet apart for the judging the World, by a Commiſſion from his Father; as appears by theſe Scriptures, *Joh.* 10. 33, 36. *Mat.* 26. 64, 65. *Mark* 14. 62, 64.

Let the Followers of *Geo. Fox* (who called himſelf the Judg of the World) conſider this; and ſuch vile Wretches as *Audland* and *Coale*, who in their Letters attributed to him that which is peculiar to our Bleſſed Saviour, *viz.* "That "his Habitation was in the Power of the Higheſt, in which he ruled and go- "verned in Righteouſneſs; and that his Kingdom is eſtabliſhed in Peace, and "the Increaſe thereof is without end. (All which *William Pen* labours to juſtify in his *Judas and the Jews*, p. 24.) "Dear and precious one (ſays *Aud-* "*land* in his Letter to *Geo. Fox*) in whom my Life is bound up, and my "Strength in thee ſtands; by thy Breathings I am nouriſh'd, by thee is my "Strength renewed——Life and Strength comes from thee, Holy One——Pray "for me, that I may ſtand in thy Dread for evermore———I am thine, be- "gotten and nouriſhed by thee, and in thy Power am I preſerved: *Glory unto* "*thee, Holy One, for ever.* And let thoſe that *Hoſanna'd James Naylor* into *Briſtol*, as our Lord was into *Jeruſalem*, reflect ſeriouſly upon their Blaſphemy therein. If we may not be allowed to ſay theſe men blaſphem'd, we are utterly to ſeek touching the true notion of Blaſphemy, and will take it for a favour to be, by ſome worthy Pen, directed more rightly to conceive of it.

See the Letters in the Snake in the Graſs, § 8. *p.* 115. *3d Edit.*

WHEREAS George Whitehead *declares our Deſigns were to incenſe the Government againſt them, and deprive them of their Chriſtian Liberty, 'tis evident we meddled not with their Perſons, but Doctrines, and deſired not an Abridgment of any Liberty the Government thinks fit to allow them; but we would be loth Blaſphemy and Sedition ſhould be embraced as part of the Chriſtian Faith, or that Men who profeſs them be reckoned as true Members of the Proteſtant Church: all that we could hope for was, that a Mark might by Publick Authority be ſet upon ſuch Principles, and thereby Perſons check'd who endeavour'd to propagate them among the People; and whether any in Authority will think fit to do ſo, we know not. But we judg it agreeable to our Office and Miniſtry to contend earneſtly for the Faith once delivered to the Saints, and to endeavour the ſtopping their Mouths that ſpeak perverſe things, as the brief Diſcovery ſhows* Burroughs, *both the* Foxes, Howgil, *and others have done; and eſpecially in theſe following particulars.*

CHAP. I.

Of the Light Within.

Dr. Cudworth's *true Notion of the Lord's Supper.*

John 1. 9.

THIS the Obſervation of a learned Man, That there is always ſome truth which gives being to every Error, pure Falſhood not being able to ſubſiſt of it ſelf, and therefore twines about ſome Truth for its Support and Succour: and it being a great Truth that Chriſt is the true Light which lighteth every Man that cometh into the World, *i. e.* by the Light of Reaſon, human Underſtanding, and natural Conſcience; and all People perceiving they have a Light within that diſcerns ſome things to be good, and moves them thereunto, and alſo checks for many things that are evil, and diſſuades them from them; our Adverſaries conclude that this Light is Chriſt himſelf, the true Light: whereas 'tis but a Ray from that Sun, an Illumination from the Father of Lights, and not the true Eternal God and Chriſt, as is their current and moſt fundamental Doctrine; for thus * ſix of them together in the Defence of the People called Quakers, *p.* 14. tell us, " The Light within is Chriſt, and Chriſt " is the Word that was in the beginning with God, and was God. And the † Authors of the true Light owned and vindicated, *p.* 10. argue thus: " If the " Light which ſhines in the Heart of Man, be God and Chriſt, as we believe " and teach, then 'tis impoſſible the Light within ſo taught by us, ſhould expoſe us to Blaſphemy againſt God, Chriſt, or the Holy Scriptures: But the " Light which ſhines in the Heart of Man, is God and Chriſt. And this the brief Diſcovery charged them with, quoting *Fox*'s Great Myſtery, ſaying, The Light which every one that cometh into the World is inlightned with (and *Fox jun.* ſaying, The Light in you) is not Conſcience, for the Light was before any thing was made, or Conſcience named. *George Whitehead* in his Vindication hereof makes a hideous Outcry, Where's the blaſphemous Principle? why truly in theſe words: The Light that is in us (as *Fox jun.* explains it, and as *Rich. Aſhby*, and the reſt above aſſert) is not made, and ſo by Conſequence muſt be God.

* *viz.* Richard Aſhby, Thomas Bonnet, John Hubbard, John Fiddeman, Daniel Philips, Tho. Buckingham.

† *viz.* Rich. Aſhby, John Fiddeman, *and* John Cade.

When

When they ſpeak of the Inbeing of this Divine Light in Believers, we hope they mean ſomething peculiar to them, and not common to Beaſts, which is nothing but the Preſence of his Eſſence, and that is every where. We ſay then that Light which is in us peculiarly, and enlightens us, is but a Ray and Beam of that Eternal Light (as *William Penn* owns in many places) ſubjected in our minds; and to ſay that Light was not made is the Blaſphemy, that Light being manifeſtly diſtinct from the Enlightner himſelf, as the Light in a Room is diſtinct from the body of the Sun. To ſay that Light which is in the Room ſubjected in the Air there, is the Sun in the Firmament, is egregious Folly; and to ſay thoſe beams of Light that are ſhed abroad in Mens Hearts and ſubjected there, are the very Eternal Sun of Righteouſneſs it ſelf, is Blaſphemy, ſeeing they are but an effect of it. Truth is, the Eſſence of God enlightens nothing as barely preſent with it; if it did, then every thing would be enlightened where it is (for a *Quatenus ad omne valet Conſequentia*) which is evidently falſe, but only where it actually effects and ſheds its Light; and where that is ſubjected (ſure they will not ſay that the Eſſential Light of God is ſubjected in our Minds, and ſo reduce him to an Accident) 'tis not poſſible for any Creature to underſtand or know any thing the more for God's being only preſent with it eſſentially, for then a Tree or a Brute wou'd be as knowing and underſtanding as Men are, but by ſomething God effects in the Underſtanding, and is ſubjected there, which muſt be made; and 'tis Blaſphemy to ſay the contrary.

William Penn in his Reply to an anſwer made to his Key, hath an Exception to this Inſtance, ſaying, "God does not enlighten Trees and "Beaſts by his Preſence with them, becauſe Trees and Beaſts are not "in Man's Nature, nor in any capacity for ſuch enlightning. Which is manifeſtly falſe: for every thing, tho not in a natural aptitude and fitneſs, is in a Capacity in relation to the Almighty and powerful Preſence of God, that implies not a Contradiction. How rationally is *Balaam*'s Aſs taught to diſcourſe with and reprove his Maſter? God could, if he pleaſed, make Birds of the Air diſcover the cloſeſt Treaſon, and the Beam out of the Timber cry out againſt the Oppreſſor; and turn a Stone into a Loaf of Bread: but then all theſe mighty things could not have been done by God's Eſſential Preſence (for then every Aſs would ſpeak and diſcourſe, and even that Aſs wou'd have done it before; every Bird would tell News, every Beam wou'd cry murder, and every heap of Stones wou'd be a Batch of Bread, God being always preſent with every one of them) but by exerting ſome powerful Operations upon theſe Subjects; nay he did not create the World by being barely preſent with the *Chaos* or *Inane*, for then the World would have been from Eternity, but by his voluntary powerful *Fiat* which effected that change. In like manner the Illumination of Believers is not from any ſuch Eſſential Preſence with us, but by that ſame powerful Operation of God upon the Souls of dead Sinners, whereby he rais'd up Jeſus from the dead, *Eph.* 1. 20. If God illuminated us *qua* eſſentially preſent, he muſt illuminate neceſſarily, not *ad placitum*, and he ſhould always illuminate where preſent, not where he pleaſes. Let the Reader obſerve that *Geo. Whitehead* in his Vindication of *George Fox* here, flies from the Quakers Principle of the Light within being Chriſt, to the Light without them; no Body ever denied thoſe Paſſages he cites out of St. *John*, to repreſent Chriſt: but then it is a perſonal Chriſt without them, and that

P. 52.

Num. 22. 28.

Eccl. 10. 20.

Hab. 2. 11.

Light

Light no doubt was before any thing was made, or Conſcience named. But what was this to the purpoſe? Doth Chriſt ſay, *John* 8. 12. I the Light within you am the Light of the World, or all things were made by me the Light within you? So that in pitying our Ignorance he betrays his own.

Joh. 1. 3.

Fox jun. is cited by the Brief Diſcovery, *p.* 3. "I the Light will fall upon "you and grind you to Powder, who will not own me the Light in you: I'll "make you know that I am the true Eternal God which created all things, "and that by me the Light all things are upheld; and that there is not another "beſides me can ſave. He ſays the Light in us does, and we ſay the Light in us does not theſe wonders, being but a Beam of that Light which effects them; and to ſay it does is the Blaſphemy. Again, for ſo poor a Wretch to perſonate the Great and Mighty God, without Commiſſion from him, and ſay I'll do this and this, as *Whitehead* pretends he does, is Blaſphemy. *Whitehead* pretends that the true Light gave him theſe Words to declare to the Inhabitants of the Earth; but have we not reaſon to fear he belies the Eternal Living God, in pretending his Commiſſion (to declare ſuch hard things againſt the Inhabitants of the Earth) which he cannot produce? To counterfeit the King's Broad Seal is no leſs than Treaſon; and for ſuch a little Worm to be ſo impudent as to pretend he has God's Seal to his counterfeit Commiſſion, What is this but Blaſphemy? For ſuch a bold Fellow as *Fox* (as if he had been really commiſſi-ed God's Attourny and Repreſentative) to come ſtrutting forth, I, I, I, at every word in God's Name; I'll fall upon you and grind you to Powder; I'll make you know I am the Eternal God, *&c.* and this without any Commiſſion from him: What ſofter Name can you find for this than Blaſphemy? Had he been, as Brother *Fox* affirms, one Soul with God, and part of God equal with God, not diſtinct from God; none would have envied him ſuch a ſtile of Majeſty; the being ſo was Commiſſion enough. If the Prophets or Apoſtles deliver'd their Meſſages in any ſuch Stile, they gave, we are ſure, better proof of their Authority than this Impoſtor. But how if after all, this Light of the *Quakers* be not any Beam of the true Light, but a ſpark from the Devil's Forge (and our Saviour tells us of a Light within that is Darkneſs) then 'twill be plain 'tis none but *Fox* himſelf, or the Devil that is in him, that thus curvets and vaunts, telling the World what mighty things he will do: they cannot make it appear 'tis Chriſt in them, while we can make it evident it cannot be ſo, as by other Arguments, ſo by the Doctrines it inſpires them with, of which hereafter.

P. 4. *l.* 3.

Cited Brief Diſc. *p.* 5. *l.* 31.

Brief Diſc. *p.* 3. quotes *Fox's* Pearl, and why may not a Pearl come out of a *Fox's* Head? we have heard of one taken out of the Head of a Creature, every whit as full of Poyſon if poſſible: But what ſays this precious Pearl? there you find the Fox ranting and waggering in the ſame Majeſtick Stile as before, I, I, I, his *Quaker*-Light flaſhes there very terribly; like Lightning it burns where it falls; read it over if you durſt, and if thou can't but believe it, 'twill ſurely make thee to quake and tremble, you'll have ſuch a thunderclap from *Quaker-Fox*, as would make even *Caligula* to run under his Bed again to hide himſelf from it.——I'll break in pieces; I'll make Nations like dirt; I'll tread them into mire; I'll make Religions, Profeſſions and Teachings, Gatherings of Heaps, Gatherings of Multitudes, Gatherings which they call Churches; I'll make mire of them——The Wrath of the Lamb is riſen, the Scepter is gone out, the Throne is ſet, ye ſhall be ſhaken, ye Babblers, ye Dreamers, ye Notionists, I'll

I'll whirl you under Hailstones, Vials, Plagues, Thunders, Woes, Judgments are come amongst you, upon your Heads all Nations, the Rod is over you which must rule all Nations, Trumpets sounding and sounded, the Just will rule, (and you ken well enough we trow, who those just ones are) the Lamb will have the Victory. Can this be the voice of the Spirit of the meek and peaceable Jesus, the bleating of the Lamb that is risen as he tells us, or rather the roaring of a Lion that wants his Prey? You may easily know what Spirit it is by its vomiting up such Flakes of Fire and Brimstone: For such a Wretch to pretend (as he does in the close of the Paragraph) that this rumbling Message he had seen and heard from the beginning, and was the Word of Life, when it was but a Flash of his own Wildfire and hair-brain'd Imagination; what's this but Blasphemy?

Again, *Brief Disc.* p. 4. cites *George Fox*'s Book, stiled *the Teachers of the World unveil'd*; but *George Whitehead* grievously complains that we have left out somewhat which might have done him mighty service had it been called in: Well, he shall have fair play, let him take in what he pleases, the whole Book if he thinks fit, it will yet appear blasphemous enough: Hark how the Varlet struts; *I am the Light of the World, by whom the World was made*; a Blasphemy as appears by the former Paragraph, personating so boldly the Lord of Glory without his Commission: but the *Caput Mortuum* is in these Words, *There is your Condemnation from him who of the Lord was moved this to write:* He writes not this sure too in the Person of Christ, he tells you plainly 'tis from him who of the Lord was moved this to write; the Lord sure was never moved of the Lord: but he puts all out of doubt when he adds, *Whose Name of the World is called* GEORGE FOX. Here the Varlet sits as Judg of the World; and truly (as in the Quakers Challenge, *p.* 6.) a very unmerciful Judg, if he be like his Brother *Eccles*, who hangs all that fall not down and worship his imaginary Christ the Light within, tho they worship a Christ without them never so devoutly and sincerely. Come Protestants, Presbyterians, Independants, and Baptists, the *Quakers* deny you all, the *Quakers* are in the Truth and none but they. Good my Lord Mercy for this once, for some Primitive Christians and Martyrs of the Church; let not all these good Men, because they did not *yea it and nay it* as the *Quakers*, be sentenc'd to be hang'd up in Chains of darkness, because they cannot bow down and worship the golden Image you have set up, an imaginary Christ within, tho the true Christ, God and Man without them, they always lov'd and adored.

See Snake in the Grass, *p.* 20.

In the same Book and Page of the *Quakers Challenge*, *Eccles* amongst his Panegyricks of *George Fox*, has these words; "It was said of Christ that he "was in the World, and the World was made by him, and the World knew "him not: so it may be said of this true Prophet whom *John* said he was "not. Here's no complaint now made that we have left out somewhat, but rather that we have quoted too much, these words it seems, *whom John said he was not*, ought to be omitted, tho written from the Spirit of the Lord as well as *Fox*'s Mystery, and proved to be so by the same Arguments that his was, his inward sense and feeling, he was sure of it; and now to disown these words, printed so long since, and the Error never discovered, nay so oft examin'd by the Court of Inquisition, the second Day's Meeting, and never put into the *Index Expurgatorius*?——But why, *George*, should such an Expression as this be disown'd? a poor, harmless, innocent Expression as he deems it;

Brief Disc. p. 4, 5.

for

for *George* cannot see a jot of Blasphemy in it, tho he says that *George Fox* was he that *John* said he was not, *i. e.* Christ himself. Alas, 'twas only a little want of skill in Language! for he, Good Man! was not skilful in Expression, but meant well, whatsoever he said. Sure, *George*, thou hast a notable Horoscope, to see into the Hearts of Men, let their words be what they will: but thou knowest we charge not their Meanings, but their Words with Blasphemy; and his Intention ought not to be considered, as thou sayest it should, it contrary to the plain import of his words.

Thou tellest us he was none of the most eminent or approv'd *Quakers*: Come, *George*, never be ashamed of Prophet *Eccles*, who was as zealous and self-denying a Disciple of Christ within *George Fox*, as ever St. *Matthew* was of Christ without him: for he forsook all, every Fiddle he had, and (which was more than that holy Publican did by his all) burnt them all to a Gittern or a Juice-tromp. But, saith *Whitehead*, he could not intend the World was made by *George Fox*; no 'twas impossible, being secur'd from such a Blasphemy by the Amulet of Infallibility. But we wonder why it might not as well have secured him from blasphemous Words, as Meanings: But how comes it to pass that a *Quaker* cannot intend Blasphemy, tho he speaks never so much; tho he says he was the Christ, the Person that *John* said he was not? Come, *George*, never stand mumbling of Thistles any longer, and chewing blasphemous Words so gingerly, sometimes this way, sometimes that; but spit them out of thy Mouth, as putid and stinking Blasphemy. But alas! what shall we do with our poor Infallibility in the mean time? Why even leave her to shift for her self, as poor people turn their Children out of doors a begging, when they cannot maintain them any longer.

George Whitehead here plainly disowns *Eccles*'s Infallibility; and why may not we disown *Fox*'s and *Burroughs*'s, yea, and his Worship's too. God Almighty grant that they may all at last see what extravagancies they have been fool'd into by a bold pretence to it, and in time flee out of that House, whose chief Pillar begins to crack.

Edward Burroughs (as the *Brief Disc.* p. 5.) returns an answer to this Question propounded to him by the Priest: Is that very Man, with that very Body within you, yea, or nay? To which he answers, *The very Christ of God is within us, we dare not deny him. Whitehead* says, "To instance this as a proof of
2 Cor. 13. 5. "Blasphemy, is to charge the Apostle with Blasphemy, who saith, *Christ is in* "*you.* But does that, or any other Scripture say, the very Man Christ, with that very Body, is in us? Either *Burroughs*'s Answer is direct and honest, or it is not: If it be direct, he must say, that very Man Christ, and that very Body of Christ is within us; but that is such an evident Falsehood, that it is beyond the power of any man alive to defend it, even of *Whitehead* himself, whose chiefest Faculty lies that way, to streighten the most crooked Doctrines, and set them right, and to shape the most ugly deformed Blasphemies, so that they shall appear most Divine Truths. How many Manhoods would there be, if the Man Christ were in every Quaker? As many as ever Transubstantiation made. We heartily own his appearance in the Flesh and in the Spirit, his personal appearance in the fulness of time, and his spiritual appearance in every true Believer; but this is not the Man Christ and his Body being in them, which the Question was of. If the Answer of *Burroughs* be indirect, and nothing to the purpose, the

Question

Queſtion being of that very Man and his very Body; if his Anſwer, we ſay, was not direct, but ſhifting and ſhuffling to another point, as *Whitehead* intimates, when he ſays, *p.* 7. he means he is only ſpiritually in Believers; tho we agree the Truth, we cannot allow the Honeſty of ſuch an anſwer; nor can *George Whitehead* juſtify this dodging in him, it rendring him more like a Jugler than a Diſputant. When you ask for your Mony again out of the Juglers Hand, he opens it, and ſhews you nothing but a Counter: The Queſtion was ask'd, Is that very Man, with that very Body, within you? His Anſwer is (as *Whitehead* tells us) he is in us ſpiritually, which no body queſtion'd, *viz.* by his Graces and Influences. We may ſee how loth *Whitehead* is that *Burroughs* ſhould be counted a Blaſphemer. Well! for once we are content he ſhould paſs for a Jugler.

CHAP. II.

Of the SOUL.

THE *Brief Diſcovery* hath four Quotations out of *Fox* to prove his Blaſphemy touching this. *P.* 5, 6. he ſays, "The *Soul* is brought up into "God, whereby they come to be one Soul: He tells us farther, "'Tis Great Myſtery, *p.* 91.
"of God's Being, and that it is not Blaſphemy to ſay the Soul is a part of ibid. *p.* 100.
"God: He alſo ſaith, "The Soul is without beginning, and Infinite in it ſelf:
and in *Saul's* Errand, *Fox* ſaith, "He that hath the ſame Spirit that raiſed up *P.* 8.
"Jeſus Chriſt, is equal with God. One would think theſe are Blaſphemies plain enough, and too hard for an Apology, unleſs by one that can make a Panegyrick upon Vice, and could repreſent Whoredom and Drunkenneſs ſo as to appear the greateſt Inſtances of Chaſtity and Temperance. Why here's the Man! *George Whitehead* can do the feat: All theſe horrid Blaſphemies, with a little *hocus pocus* of his Sophiſtry, are changed into true Quaker Orthodoxy. Creſſey 16 *Rel. of Divine Love*, c. 49. 112. *Ch.* 5. 12. 46. 105. *Ch.* 56. *p.* 144.

He begins with the firſt Citation, where *Fox* ſays, the *Soul* is one *Soul* with God. Here *Fox* has but lickt up the Froth from the mouth of Mother *Juliana* in one of her Enthuſiaſtick raving Fits: She tells us, "We are ſubſtantially "united unto God, our Soul is oned to God; between God and the Soul there "is right ought; God is its Maker, to whom it is oned. But *Whitehead* cries out amain, Where's the Blaſphemy in this? He cunningly repeats a part of the Inſtance, which was an aggregate one, conſiſting of many parts; and then crows and triumphs, Where, where is it? Like him that hides the Body out of ſight, and ſhews only a Finger or a Thumb, and then cries out, Where is the Man? Tho we believe this ſingle Allegation out of *Fox*, if it were alone, would appear blaſphemous enough. We have carefully read the Scriptures, to the number of ten brought as Witneſſes, who yet ſay not the leaſt that the Soul is one Soul with God; only 1 *Cor.* 6. 17. ſays, *The man that is joined to the Lord is one Spirit.* Now what an inference is this! becauſe a man, who is a Body of Fleſh and Blood, is one Spirit with God, which is not poſſibly to be underſtood but he is one with him ſpiritually, therefore the Soul muſt be one Soul with God. We are one with God morally by Faith and Love, and other Gra-

ces of the Spirit; or federally one by Compact and Covenant, as the Wife and Husband: but one Soul ſpeaks a ſubſtantial Union with God. God and the Soul may be one (as explain'd before) nay in the ſame manner one Spirit, becauſe God is a Spirit; but God and the Soul cannot any ways be one Soul, becauſe God is not a Soul at all. Every good Man is one with God, but not one Man; and every good Soul is one with God, but not one Soul, becauſe God is neither a Man, nor a Soul.

Thus we have conſidered this place by it ſelf, and diſcovered its Blaſphemy; let us now conſider it with the reſt of its Company, and you may ſee he means not a moral, but a ſubſtantial Union: He ſays the Soul is a part of God. (Then a part of God might ſin, and repent, and be pardoned, or if not, be damned beſides.) A part of God, we think, was never heard of, but in *Fox*'s Philoſophy: He would have done well to have taught it to the Scholars of *Cambridg* and *Oxford* in his Learned Battledoor, among other his profound Aphoriſms. He ſays again, 'tis without beginning, 'tis Infinite in it ſelf, and nothing that is ſo but is the ſame with God. But *George* has ſomething to ſay for him. *Fox* ſays, the Soul is a part of God: *Whitehead* ſaith (a part of God) appears to be by ſome Adverſaries obtruded upon them; 'tis not *Fox*'s Aſſertion, he only queſtions them in their own improper Terms; *p.* 8. For ſhame bluſh, if thou canſt, and own the Blaſphemy: Read the words over again, and thou wilt find there is not ſo much as a ſemblance of truth in ſuch an anſwer. The Prieſt ſays, 'tis horrid Blaſphemy to ſay the Soul is a part of God: *Fox* poſitively denies (not queſtions) 'tis not horrid Blaſphemy to ſay the Soul is a part of God.

See a Trumpet ſounded *by* Dan. Leeds, *p.* 17. *Numb.* 26. *where the ſame is aſſerted by* Geo. Fox, *in his Epiſtle to* Geo. Wh. Divin. *of Chriſt.* *P.* 8. *l.* 7.

Whitehead vindicates *Fox*, where he ſays, the Soul is of God's Being: "Of "God's Being, ſays he, relates to the Breath of God, that came out from God, "and not to the Soul; no, no, 'tis only the Breath of God, that came out of God, that is of God's Being. Read but impartially the Citation, *p.* 273. *Gr. Myſt.* "'Tis not horrid Blaſphemy to ſay the Soul is a part of God; for it, "*i. e.* the Soul, came out of him (not the Breath of Life) and is of him. And again, *p.* 100. "God hath all Souls in his hands; and is not this which "cometh out from God, which is in God's Hand, part of God? He had ſaid immediatly before, our Souls are in God's hand, not God's Breath; and now, what was in his Hands muſt be a part of God. He complains of our diſingenuity for leaving out what might have cleared the point; whenas we aver nothing is left out of that Sentence which could ſerve his turn. He ſays plainly, *p.* 100. "that which came out from God, which God hath in his Hand, that Chriſt is Biſhop of, is not this of God's Being? Now we read that Chriſt is the Biſhop of Souls, never the Biſhop of God's Breath. After all, let *George Whitehead* tell us what is meant by the Breath of God: Does he think that God really breaths, or has Lungs to breath with? or is it only a Metaphorical Expreſſion? Is it any more when 'tis ſaid, God breathed into Man the Breath of Life, than he ſpake the word, and it was made? (as *Whitehead* owns, *p.* 9. *l.* 25.) Speech being cauſed by the Breath, and that is no more than a will to create: And it would have been the ſame, if he had ſaid, he breathed a Being into the Sun or Moon, they being both created by his powerful Word or Breath, as well as the Soul. Now this Will or Word of God we doubt not but is God's Being, for it is himſelf; but this Will of God, can it be ever ſaid, it came out from God, or was in the hand of God, or that Chriſt was

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the Biſhop of it? Can any thing that is God, as the Will, the Word, or the Breath of God is, come out of God? as if any thing of God could be divided or ſeparated from God. And tho a Creature may be ſaid to come from God, as an effect of his Wiſdom and Power, which yet is an impropriety of Speech, tho tolerable enough; yet to ſay that which comes out from God, is a part of God, of God's Being, as *Fox* does, is rank putid Blaſphemy.

Whitehead ſaith, *p.* 9. *l.* 19. his Friend ſpeaks plainly in another place; and what is that to the Blaſphemy he has ſpoken in this? Would you have a man blaſpheme in every Line he writes? that were to outdo the great Blaſphemer himſelf, who ſometimes drops a Truth, tho it ill becomes the Father of Lies. We know no Amulet or Charm, no, not his pretended Infallibility he ſo much boaſts of, could ſecure that Prophet from ſpeaking Inconſiſtencies or Contradictions ſometimes; neither can plain Blaſphemy in one place, be excuſed by plain Orthodoxy in another. Is it ſuch a matter for *Quakers* to be inconſiſtent, as their Tutor was? to ſay ſometimes, thou art the Son of the Living God, and ſometimes, if thou be the Son of God. There is a ſpiritual Lunacy that poſſeſſes *Quakers*, ſo that they ſpeak Orthodoxly by fits; they are not always in the raving mood of Blaſphemy, tho the mad fit was upon *Penn* and *Whitehead* (in the *ſandy Foundation*, and in *Light of Life*) againſt the Trinity and the outward Blood; when their Moon, their Light within them, was at the Full: that Light waining now apace, they begin to ſpeak ſoberly of both. To ſay then he could not ſpeak Blaſphemy in one place, becauſe he is Orthodox in another, is idle and inconſequent.

Brief Diſcovery, p. 6. charges *Fox* for ſaying, *p.* 91. *Gr. Myſt.* that the Soul is without beginning or ending, and is infinite in ſelf. What ſays *Whitehead* to this? Truly not one word, but cunningly glides by to another point, which brings to mind a piece of Poetry:

> When Broth's too hot for greedy Hounds, how they
> Will lick their ſcalded Lips, and ſneak away. Quarles.

Ah *George!* Thou ſaweſt it well enough, and that it was too evident a Blaſphemy to be excuſed; but Friends muſt not fall out, and call one another Blaſphemers, tho they be ſo. But give us leave to ſtop thee in thy haſt; and when thou haſt read it once more, tell us upon the new *Quaker* Oath, *As God is thy Witneſs*, whether thou thinkeſt ſuch words as theſe to be blaſphemous, *viz.* that the Soul is without beginning and infinite in it ſelf, and by conſequence God. Why then doſt thou not yield up thy Friend and Apoſtle to be bored through the Tongue for a Blaſphemer? Two things we may take liberty to conclude from thy ſilence: *1ſt.* That *George Fox* for once has been convicted of Blaſphemy; and therefore we may call him a Blaſphemer upon a *nihil dicit*. And *2ly*, That when he ſaid the Soul was one Soul with God, he muſt mean ſubſtantially one, becauſe he makes it without beginning, and infinite in it ſelf, that is, the ſame with God.

William Penn, in his *Invalidity of* Faldo's *Vindication*, lays it upon *Fox*'s great Ignorance, ſaying, he obſerved no nicety of Expreſſion. Truly 'tis evident he was ignorant enough; and tho we thought him always acted by a kind of Religious Madneſs, yet we never believ'd that too much Learning made him ſo. P. 353.

The words aboveſaid are nevertheleſs Blaſphemy in themſelves, tho it may be more excuſable in him who ſpeaks them ignorantly, than in another who does it knowingly. 'Tis Blaſphemy to ſay there is no God, tho ſpoken by a Fool; and
1 Tim. 1. 13. St. *Paul* blaſphemed, tho he did it ignorantly. Again, we grant his Expreſſions were very vulgar, far from having any nicety in them, and therefore think 'twould have better become him to have kept to his Trade of mending of Shooes, than ſet up for a mender of Religion before he could ſpeak ſenſe; and tho his Ignorance might excuſe *Fox* from ſo great a Guilt, yet we can never excuſe his Impudence in laying all this Blaſphemy at God's Door, by telling the World they were all from the mouth of the Lord. From mentioning his ignorance we can't forbear a ſhort compariſon of Brother *Fox* the Father of the *Foxonians*, to Brother *Francis* the Father of the *Franciſcans*. *Bonavent* tells us St.
De Vita Franc. c. 1. Sect. 2. *Francis* was a ſimple illiterate Man, his Converſion was owing to Dreams and Viſions, as Father *Fox*'s upon a Northern Mountain; he had no Teacher, but he learnt all by Inſpiration, and the People flockt about him like a Madman, and gave him, the common Civility of ſuch People to mad Folk, Dirt and
Vita Igna. l. 1. c. 1. l. 1. n. 44. c. 16. Stones. *Maffeius* tells us that *Loyola* had hardly ever learnt his Letters, yet never without Viſions and Revelations. *Orlandinus* tells you he never gave any Titles of reſpect; and *Maffeius* ſays, when he was brought before the Spaniſh Commander, he would not ſo much as pull off his Hat to him; that he ran up and down praying in the Streets: ſo that *Quakery* we now ſee is a little older than we thought, and derives its pedigree ſome 100 of years from antient and honourable Families, two great Saints of the Church of *Rome*, St. *Francis*, and St. *Ignatius*, tho rather from the latter. A Man would be apt to believe that theſe Authors wrote the Life of *George Fox* by Prophecy; truth is, you may take it to be the life of *Loyola* or *Fox*, which you pleaſe: but to return.

P. 6. *Brief Diſcovery* charges *Fox* for ſaying in *Saul*'s Errand, *p.* 8. *He that hath the ſame Spirit that raiſed up Jeſus Chriſt, is equal with God:* To which *Whitehead*
P. 9. *ult.* anſwers, *We deny the Words as there printed to be according to* Fox's *ſenſe,*
P. 10. *init.* *or ours*; and he tells us the words *(he that hath)* ſhould be left out: It muſt be ſo, or I can't for my heart tell how to defend our dear Friend *George Fox* from the Imputation of Blaſphemy, and then *Panduntur Portæ*, we break down our Walls and ſtrongeſt Bulwarks, and let in the deceitful *Greeks* upon us, and ſo our *Troy* is loſt. No, thoſe words *(he that hath)* muſt be left out. And had the Fool left out the little Monoſyllable, *no*, when he ſaid in his Heart there was no God, he had been as Orthodox as Brother *Fox*. But for once, *George*, deal a little ſincerely with us, and tell us whether as the Words lie in the Ci-
P. 5. col. 2. tation, they are Blaſphemy or no. In thy Charitable Eſſay thou tell'eſt us it was only an accidental Miſtake; an Excuſe thou haſt cut out for *Fox*, which may ſerve for every Blaſphemy *Quakers* or any other can be charged with, ſlips of the Pen, accidental Overſights, innocent Miſtakes, and 'tis a good Horſe never ſtumbles; tho we are told yours never does, being infallible in all his paces. But *George*, do words ſlip accidentally from the mouth of the Lord, as thoſe were ſaid to have been ſpoken? does the Spirit of the Lord write blindfold, and at adventure? Had his Brother *Fox* been alive, he would not have been aſhamed to father the Brat, being ſo like him in all its Features; neither would he have taken it kindly for thee to deny him ſuch a friendly Office; and hadſt thou not thought it a Monſter, thou wouldſt not have refuſed (as much

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asthou hateſt Godfathers) to have anſwered for it, notwithſtanding a Mole, or a little blemiſh upon its Face, a ſmall Miſtake: But now theſe words *(he that hath)* muſt be diſcarded and caſhiered. But, *George*, to be ſure thoſe words are found printed there, and have been ſo this 40 years, and not only in *Fox*'s life time, but view'd and review'd by the ſecond day's Meetings, and never yet amended or corrected, tho now when a more diligent ſearch is made into your Principles, theſe words are diſown'd and rejected; as ſtoln goods are thrown away by the cunning Thief, when the hue and cry is cloſe at his Heels. We are glad however ſo hardy a Forehead as *Whitehead*'s is, can bluſh at the Blaſphemy of theſe words.

They are not *Fox*'s, ſays *Whitehead*; but *Francis Howgill* very ingenuouſly owns that they are *Fox*'s, and is ready to fall fowl upon *Whitehead* as well as his other Opponents (calling them even Beetles and Owls) for ſtumbling at ſuch a Straw: The firſt thing thy dark mind ſtumbles at, ſays *Howgill*, is, that ſome have ſaid (it ſeems *Fox* had Company with him) *He that hath the Spirit of God is equal with God*; and he labours to confirm it by adding, he that is joined to the Lord is one Spirit, there is Unity, and the Unity ſtands in equality it ſelf: *Silly Creatures, and blind Buzzards*, ſaith he, *to be offended at ſo light, ſo trivial a Blaſphemy.* We expected *Whitehead* would have given *Howgill* a ſharp rebuke for ſo bold a Reflection; no, he paſſes it over without any notice, for Friends muſt not fall out for a hard word or two; but when he labours to clear *Howgill*, whom we cited as juſtifying *George Fox* herein, he with great ſincerity leaves out the firſt part of the Quotation, *viz. The firſt thing thy dark Mind ſtumbles at is, that ſome have ſaid, that they that have the Spirit of God are equal with God*; and begins, *He that is joined to the Lord is one Spirit; there is Unity, and the Unity ſtands in Equality it ſelf*——there is Equality in Nature, tho not in Stature. Here, ſays *Whitehead*, the Equality is placed between the Father and the Son, as the Union is between him and them: A moſt evident Falſhood! ſuch an one as if he has not *Æs triplex circa pectus*, his Conſcience muſt feel Remorſes for. Do but read the Words, *He that is joined to the Lord is one Spirit:* Is not the Unity here between the Lord and him that is joined to him? Is not here the Unity? and is it not this very Unity that is the Unity between God and Believers, which ſtands in Equality it ſelf? Or elſe how would he have vindicated *Fox*'s words, which he undertook to do, and by conſequence calls *George Whitehead* as good as Fool for ſtumbling at them? It would not anſwer the Deſign of *Howgill*, which was to prove a good Man was equal with God, only to prove God the Father and God the Son are equal. Where *Howgil* ſays there is equality in Nature, tho not in Stature, hear what *Whitehead* ſays to this, The Equality in Nature relates to the Divine Nature, which the Child of God partakes of in meaſure. Did ever any one hear before now of an Equality to the Divine Nature in meaſure, *i. e.* a ſhort, defective, unequal Equality? Equal in Nature to God in meaſure, may paſs for another Blaſphemy (or at leaſt Nonſenſe) without meaſure. *See* Wyeth's *Switch*, p. 20.

P. 232.

Whitehead, *p.* 11. appeals to his Reader, whether he has not more right to put a ſenſe upon his Friends words than we; ſo then, tho *Fox*'s words were Blaſphemy, yet we may be aſſured (for *Whitehead* ſays it) his ſenſe and meaning was not ſo, it ſeems he wrote one thing and meant another, which *William Penn* in his *Rebuke*, *p.* 8. ſaith, is to be no better than one of the worſt of

of Knaves: when he ſaid Equal, he meant not Equal; when he ſaid Infinite, he meant not Infinite; when he ſaid a part of God, he did not mean a part of God: ſo that we muſt read him as we do *Hebrew*, backwards. This is a common muſe *Whitehead* has made for the *Fox* to creep out of here, and in many other places, he meant thus and thus: but let this ſerve for a general Anſwer; We charge not their Meanings but their Words with Blaſphemy; nor has *G. Whitehead*, nor any Man elſe, a power to put what ſenſe they will upon words, but they muſt be conceiv'd to ſignify what in the common uſage and cuſtom of the Country they import, that being *Vis & Norma loquendi*, the Force and Rule of ſpeaking.

CHAP. III.

Of INFALLIBILITY.

AND now for Infallibility, the grand Sinew of Quakery and Popery too; and if we can but ſhake this Pillar, we certainly pull down the Houſe upon the Heads of theſe *Philiſtines*: we ſay then, this is an Attribute incompatible with a Creature, even Angels in Heaven; for ſome of them have fallen, and that all do not ſo, is not to be imputed to the Perfection of their created Beings, but to the Will and Counſel of God eſtabliſhing and upholding them; and 'tis Blaſphemy for any Creature to aſſume this unto it ſelf; and that it is ſuch an incommunicable Attribute, is thus proved. If Infallibility be the higheſt Perfection of the Underſtanding, to which nothing imaginable can be added, then it muſt be an incommunicable Attribute of God; but it is ſuch a Perfection, for it implys an impoſſibility of erring, therefore it muſt be an incommunicable Attribute of God: for he that hath ſuch a Perfection, hath an infinite One; for nothing that is finite, but may have ſomething added to it in point of Perfection; for God never acted yet *ad ultimum virium*, neither hath he made any thing ſo perfect in any kind, as he could: this were to ſay that Infinite Power could be exhauſted, which were a contradiction, for then 'twould not be Infinite. Truth is, God gives no more Infallibility to the Chriſtian, than the Sun does to the Traveller, who notwithſtanding its cleareſt Light may err and wander if he will. That they attribute Infallibility to themſelves, appears by what *Fox* ſays in his *great Myſtery* (as the *brief Diſcovery* charges him) when the Prieſt ſaid, The holieſt Man that is, is not
P. 107. able to give an infallible Character of another Man, *Fox* anſwers, "Haſt thou
P. 6. "not in this diſcovered thy ſelf to be no Miniſter of Chriſt, or of the Spirit,
"who cannot give an infallible Character of another Man? How canſt thou
P. 33. "miniſter to his Condition? And he ſaith, Are they Miniſters of Chriſt, that
are fallible? This, hardy *George* ventures to vindicate; and firſt he complains
P. 11. we leave out material Queſtions; let's hear what they are, He that is not infallible in his Counſel, Judgment and Advice, is not he in Error? which amounts to this Propoſition, Every One that is not infallible, is in Error: and if this were true, we own there muſt be an Infallibility amongſt good Men, or there would be none ſuch; this only wants a little truth in the Conſequence, that if not infallible,

fallible, then in Error; either we muſt be Scepticks, or Gods; knowing nothing certainly, nor all things infallibly. The following queſtions cited by him are of the ſame import, and confirm what the *Brief Diſcovery* charges upon *G. Fox*.

Now let's hear how *Whitehead* vindicates him, and evidences our great Darkneſs, which he charges us with herein; he makes it a wonderful Error in us, and a Conſequent of our Principle to maintain theſe four contrary Propoſitions.

Firſt, That the Holieſt Man is not able to give an infallible Character of another Man: *G. Fox*'s Aſſertion was, that every Miniſter of Chriſt is able to give an infallible Character of another Man; which tho we deny, yet 'tis not conſequent we muſt hold that none does (even the holieſt of them) becauſe we deny every Man is wiſe and virtuous, therefore we muſt hold there is none ſo. But to let go the Conſequence for once, becauſe we will have no more wrangling than needs muſt, we will come to the Propoſition, and ſay as the Prieſt did to *G. Fox*, That the holieſt Man that is, is not able to give an infallible Character of another Man; and for this Reaſon, Becauſe the holieſt Man alive is but a Man, and cannot be veſted with the incommunicable Attribute of the Deity, which is to be καρδιογνωσις, there being no certain, much leſs infallible Character to be given of a Man, but from the Lineaments of his Heart. We deny not but God may reveal to Perſons the Hearts of others, and they may declare it to the World, as St. *Peter* did concerning *Ananias*; but he gave Acts 5. 3, 4.
ſufficient evidence, that God had revealed it to him by the miraculous death of *Ananias*, and upon that account his Declaration ought to be believed. But muſt we therefore credit every Gipſy or Fortuneteller, who pretends to give Characters as well as any? Nay further, when God revealed to *Balaam* ſuch glorious things which he declared, was he ever the more infallible for publiſhing an infallible Declaration?

The ſecond Propoſition he charges us with as a Conſequence of the former Principle, is, That tho a Miniſter of Chriſt cannot give an infallible Character of another Man, yet he may miniſter to his condition; which is certainly true; and he may ſafely do it to all. For the clearing of which, let us diſtinguiſh upon the ſtates of Men.

Firſt, There is the general State of all Men, which is to be by Nature Children of Wrath, of Diſobedience, Enemies in their Minds to God; this we certainly know, becauſe 'tis revealed to us by the Scriptures, tho we do not underſtand the particular ſtate of that Man whether he be ſtill in that ſtate of Enmity: and it will be granted ſure, we may miniſter to his Condition, by acquainting him with the methods of Reconciliation from Scripture, and with all manner of Arguments thence to his hopes and fears, to perſwade him to embrace the Terms of it.

Secondly, As for the States of Men in particular, and that in reference either to Doctrinals or Practicals, we may miniſter to them in either.

Firſt, As to Doctrinals, whether they be falſe Teachers or true, 'tis evident we may certainly know, or elſe why are we commanded to try the Spirits? which ſhews, they may be diſcerned of what ſort they are, tho Satan does never ſo much transform himſelf into an Angel of Light: and that ſome have not the Spirit of God, whatſoever they boldly pretend, we are aſſured in that the

the Scripture has revealed it to us; they *separate themselves, having not the Spi-*
Verſ. 19. *rit*, ſays St. *Jude*. So that we may diſtinguiſh betwixt a Man of God and a dreamer of Dreams, between a *Theopneuſt* and a *Demoniack*, a real poſſeſſor of Divine Revelation, and a fantaſtick pretender to it. And if God ſhould give him ſuch immediate Revelation as he did to the Apoſtles, with an intent to oblige others to believe it, God will atteſt it by ſuch miraculous Operations as the Apoſtles were enabled to perform, which are ſure Evidences of a Divie Comiſſion, that they do not run before they are ſent; and like the fooliſh
Ezek. 13. Prophets in *Ezekiel*, follow their own Spirit, and propheſy out of their own hearts, ſaying, *The Lord ſaith*, and the Lord hath not ſent them. And ſure we may miniſter unto theſe, as we do now to *Quakers*, convincing them of their Errors, and reprehending of their Blaſphemies.

Secondly, As to Practicals, we, alas, too certainly know of many that are in a very evil ſtate, being common Liars, Drunkards, Whoremongers, Blaſphemers, *&c.* becauſe the Scripture reveals it to us, that *ſuch ſhall not enter into the Kingdom of Heaven*: and ſure we may miniſter to ſuch Men, by uſing the ſame Arguments to their hopes and fears as before. But there are a ſort of People who pretend to be *Children of Light*, *Sons of God*, that are yet Baſtards, and not Sons; many a Wolf that lurks under a Sheep-skin: ſo that the appearance can give us no certain Rule to judg by, and we can look no further, nor can we certainly know whether he be a Sheep or a Wolf, Devil or Saint, without a Revelation: the Apoſtles themſelves could not diſcern a *Judas*, tho our Saviour could; nor the *Quakers* a wanton *Atkinſon*, till a great Belly reveal'd it to them. Yet we can miniſter to their Caſes too, we can preſs upon them a ſincere and univerſal Holineſs, we can ſhew them the danger of Hypocriſy. Thus we can miniſter unto all, tho we know not certainly, much leſs infallibly, every Man's Caſe, till it be revealed to us. We deſire to know of *G. Whitehead*, if a Perſon ſhould come to him with a troubled mind, how he could diſcern, by the help of his Infallibility, where it pained or pinched him, unleſs he opened his Condition, and told him the cauſe of his Grief; and yet if he were ſullen, and would not, he might miniſter Advice and Counſel to him. In none of theſe Caſes, can we reach further than a certainty, far from a *Quaker* Infallibility; and in every Caſe, where we have not ſo much as a certainty, ſtill we may and ought to miniſter.

The Third Propoſition. We own, That a Miniſter that is fallible, is in the Spirit a Miniſter of Chriſt, tho he cannot diſcern another Man's State and Condition, ſo as to give an infallible Character of him. The Apoſtles were Miniſters of Chriſt, and yet could give no ſuch infallible judgment of the ſtate of one amongſt themſelves, and therefore cry, *Maſter, Is it I?* and intreat their Maſter, who alone could do it, to diſcover the Traitor. Neither can the moſt infallible *Quaker* of them all, infallibly tell whether *G. Whitehead* himſelf be a right-bred *Eagle Quaker*, tho now liſted into the number of their Apoſtles. One would imagine by his late coined Creeds, he were about to *Keithize* and warp from his antient Teſtimony, which God Almighty grant, and is the worſt harm we wiſh him; neither would it be any diſhonour to him to become an Holy Apoſtate, which the Apoſtle exhorts every Chriſtian to be, ἀποστήτω ἀπὸ ἀδικίας, let him depart from iniquity.

The

The fourth is uſhered in with a conſequently; and therefore now, if ever, we ſhall have a Conſequence, yea verily ſuch an one which as naturally flows from our Principles, as the *Tyber* from the *Thames*; 'tis this, Becauſe the holieſt Man alive does not infallibly know a Man's ſpiritual State, he muſt not only be fallible but uncertain in his Miniſtry. If we be fallible, we muſt be uncertain, a Conſequence evidently falſe and fooliſh; for a Man may be certain by his ſenſe and knowledg, not from the Infallibility of the Faculties, but from a rational Evidence that in the preſent Caſe he is not deceived. *Whitehead* in this agrees with his Brother *Penn*, who in his Anſwer to *Faldo*, ſaith, *He that doth not infallibly know, knows nothing certainly.* They would fain make Certainty and Infallibility the ſame thing, which are vaſtly different: Certainty is an Affection that belongs properly to an Act of the Underſtanding, Infallibility to the Power and Faculty it ſelf; and there is ſtill ſuch an Imperfection in the Power and Faculty of our Underſtanding, that it might poſſibly have been deceived, even in thoſe things wherein we are certain it hath not actually been deceived; and our Certainty that we are not deceived, doth not ariſe from the Infallibility of the Power or Faculty, but from hence, that we have all the Reaſon in the World to believe, that in the preſent Caſe our Faculties have not deceived us. *G. Whitehead* at the Cloſe of this Principle, makes it conſequent, that we are not only rendered hereby fallible and uncertain, but blind and ignorant of the ſtate and condition of others: How far ignorant of Mens States, we have ſhewn before, but by his leave not quite blind. *Pag.* 36.

He ſays he aſcribes this Infallibility originally and principally to the Spirit of Truth (*one would have thought it might have been wholly*) which as it is it ſelf infallible, ſo is the teaching of it, *ſaith he.* Yes verily, the Spirit's teaching is very infallible; but is he ſure that every Man alive, nay that any Man alive does infallibly follow the Spirit's Teachings? is it impoſſible it ſhould be otherwiſe? It muſt be therefore a wonderful Opening in *G. Whitehead* to tell us, That *ſo far as we are led by the Spirit, we are aſſured by it, and led into ſound Judgment, Certainty, and full Aſſurance*, &c. Whenas the difficulty lies here, to prove that fallible Creatures do at any time infallibly follow the Spirit's Inſtructions: neither can we take it for Goſpel what Prophet *Parnel* ſays, That *whoever are guided by the true Light, cannot walk contrary to it*; no more than he that is guided by the Light of the Sun cannot ſtumble nor ſtagger tho he ſhuts his Eyes, or be drunk: unleſs he means they that follow the guidance of the true Light cannot but follow it, while they follow it; an Identical Propoſition, which Fools aſſert, and no wiſe Man can deny. *P.* 12. *l.* 18. *P.* 23. *l.* 12.

Again, he adds, "If there be no diſcerning of Spirits, no infallible Cha- "racter to be given of Men, then Chriſt's Sheep may follow Strangers, Dogs, "Wolves. Alas, poor Sheep, that cannot diſcern the Shepherd from his Dog. If they will conſider, the Sheep may know a Shepherd, if he be rightly called, and miniſter to the Sheep according to the Inſtructions of the chief Shepherd of the Sheep: They may be true Shepherds in relation to their Flocks, tho in relation to God they may be Wolves, and ſo reckoned at the laſt Day; but the Sheep ſure may hear ſuch a ones Voice, and follow ſuch a Conduct, tho the men be wicked and ungodly, whilſt their Doctrin is true. 'Twas our Saviour's direction to the Multitude, and to his Diſciples alſo, concerning the Scribes and *Phariſees* (who were the wickedeſt of men) *Whatſoever they bid you obſerve*, Mat. 23. 3. *P.* 12. ult.

that

that observe and do; *but do not ye after their Works.* There was once a Wolf in Sheeps clothing (as they will acknowledg) amongst themselves, whom they thought to be very instrumental in bringing many out of our Darkness into their Light, while he taught men to follow the Light as the only Rule, and stoutly declaim'd against an imaginary God, and a carnal Christ beyond the Stars. Oh how they flock unto him by shoals! Poor Lambs! how they suck at the Breasts of this Wolf, as at their own natural Dam. For all their inward sense and instinct, they run bleating after him for spiritual Food and Refreshment, being deceived by the Sheepskin Covering that he wore: His Wenching and Fornicating, which were the Wolf in him, were not discovered till some time after. *Leeds*, in his *Trumpet sounded*, p. 64. tells us of a counterfeit *Quaker*, who, tho a silly Woman, could put a cheat upon their pretended Spirit of discerning how she travel'd from Meeting to Meeting through several Countries, and held forth most powerfully, and was entertained by Friends as a Δίοπετες, to their great refreshment and admiration, and never discerned to be no Quaker, till discovered by others: So that now they admit none to travel upon Truth's account without Certificates. *Whitehead*, in his *Quaker plainness*, tells us they have a record in peoples Consciences; but now they must have a record in their Pockets too, or their Friends will not receive them upon a Conscience-Record. Who doubts but *Judas* was wicked enough? yet the people might hear him and follow him, whilst in his Doctrine he followed the Instructions of his Master: Nay, there is no doubt he might convert some by his Ministry, and they receive Nourishment from this Wolf (as *Romulus* and *Remus* from another) seeing the efficacy of the Ministry depends not so much on the worth of the Minister, as upon God's Grace. Far be it from us to plead for the profane and scandalous; we could heartily wish there were no more of such Wolves in the Church than there are of the other sort in the Kingdom, because (tho God may cooperate with the Ministry of such, if their Doctrine be according to Truth and Godliness) yet he does not so usually do it, unless their Preaching be accompanied and enforced with the visible Doctrine of a holy Life. Remember *Judas* was one of the Twelve sent out by Christ to gather a Church; and it were an impeachment of the Divine Wisdom to say he made choice of an
2 Cor. 2. 17. Instrument which was no ways fit for the work. As for the two Scriptures
1 Thess. 1. 5. which he produces, when he tells us what he brought them for, whether to prove Infallibility or Transubstantiation, we will return an answer.

P. 7. But there is another Quotation out of *G. Fox*, given him by the *Brief*
Discovery, which *George Whitehead* is pleased to take no notice of; and it is
P. 96. this. He says to the Priest, "Thou not being infallible, thou art not in the
Gr. Myst. "Spirit, and so art not a Minister of Christ, and art not able to judg of Powers
"that is not infallible, nor Magistrates, nor Kingdoms, nor Churches. So then it seems Powers, Magistrates, Kingdoms and Churches, are to be judged at this infallible Bar. 'Tis to be feared 'twas this Judgment of such a Light within, that condemned and cut off the Head of one great Magistrate in our own Country; for nothing can stand before its High Court of Justice, all Pow-
P. 13. er in Heaven and Earth (as *W. Smith* in his Primer saith) being given to it. Let the Magistrates look to this; perhaps ere long they may find it as necessary for their preservation to cause People to renounce the Authority of a Pope within, as of a Pope without. Whereas *Edward Burroughs* was charged in the

Brief

Brief Diſcovery, as ſaying Hereticks are infallibly known and diſcerned by the Spirit of God in the true Church of Chriſt, and by every Member of the ſame; *George Whitehead* endeavours to juſtify him, by deſiring the contrary may be inverted upon us; and then, ſaith he, it muſt be thus: "That Hereticks are "not infallibly known and diſcerned by the Spirit of God in the true Church "of Chriſt, nor by the Members thereof. But, *George*, wilt thou never play fair with us, always dropping the Card out of thy hand, that may ſpoil thy Game? Shouldſt not thou have ſaid by *every Member thereof*? No, that were too invidious; and it would have been hard to have brought off Brother *Burroughs* handſomly, for making too large a ſtretch, if he had ſaid, *every Member*; therefore he cunningly ſhuffles in an Indefinite for an Univerſal, The Members of the Church, which cannot imply every individual Member, as *Burroughs* ſaid, but may mean ſome few of them, as the Church-Repreſentative in their yearly Juncto. But does not *Burroughs* expreſly ſay, "Hereticks "are known infallibly by the true Church of Chriſt, and every Member there-"of? And is this a fair Converſion of ſuch a Propoſition, to ſay, *The Members thereof? Whitehead* hath ſome Scriptures, which he hopes may help him at a dead lift, to prove this *Infallibility* of diſcerning amongſt the *Quakers*: but 'twill eaſily appear they have not the leaſt diſpoſition to teſtify to this *Infallibility*; nay, that 'tis impoſſible to wring ſuch a ſenſleſs Blaſphemy from them: for can any imagine the Scriptures of God ſhould go about to ſet up another God, which they would do, ſhould they aſſert another infallible? Yet give us leave, out of pure Love to them, to reſcue them from ſuch barbarous violence, that they may only give their voluntary and unconſtrained Teſtimony in this matter. We will begin with the laſt, being a reſerve he places the greateſt Confidence in. *Enoch* propheſied of this: *Behold the Lord cometh*, ἐν μυριάσιν, he would have it rendred, *in ten thouſands of his Saints*, and denote only Chriſt's coming in the Spirit into his Saints; and then it muſt be only a Chriſt in them muſt execute Judgment upon the Ungodly, and convince them, *&c.* and ſo Chriſt will have as many Courts of Judicatory as there are Saints, in which he ſhall judg and condemn Sinners. But all this while, tho Chriſt in executing Judgment be every where infallible in judging or diſcerning, how proves this the Saint is ſo, in whom he is? But perhaps he means, every Saint muſt be infallible in his Judgment, having ſuch an infallible Director and Mover within him: But the Lameneſs of this conſequence is ſhewn before; it will be ſtill with us as with our Watches, tho the Spring be never ſo ſtrong and good, yet by reaſon of ſome Cracks and Bruiſes it got by the fall, there may be ſome Errors and Stops in the motion even of this Maſterpiece of the Creation, which was at firſt ſo fearfully and wonderfully made by God. But after all, 'tis plain the word (ἐν) muſt be rendred, as in our Tranſlation, *with*; and it was never otherwiſe interpreted by any Chriſtian Writer than of the coming of Chriſt to Judgment with his Saints, to this day, till it fell into *Quaker* hands. We have a parallel place; *He came with thouſands of his Saints.* So, *The Lord my God ſhall come, and all the Saints with thee. At the coming of the Lord Jeſus Chriſt with all his Saints*: Which he explains, by being caught up together in the Clouds to meet the Lord in the Air. Mind but the Context, and it will neceſſarily lead to this Interpretation. St. *Jude* tells us of a ſort of Libertines riſen up amongſt them, whom he would not have to flatter themſelves that they ſhould eſcape

P. 7.

P. 13.

Jude *v.* 14, 15.

Deut. 33. 2. Zach. 14. 5. 1 Theſſ. 3. 13. *Chap.* 4. 17.

v. 4.

the just severity of a righteous God, if they continued such: therefore he minds them, that tho God most wonderfully saved the Children of *Israel*, his peculiar People, from their *Egyptian* Bondage, yet he destroyed them for their Infidelity, and also tells them how severely he dealt with the mutinous Angels, that he
v. 6. clapt them up in everlasting Chains of Darkness, to be reserved to the Judgment of the last day. From them he descends to *Sodom* and *Gomorrha*, whose Wickedness provoked God to involve them in a dreadful Ruin; and yet the outward Fire, which burnt down their Cities, was but an Emblem of those eternal Flames which were to be indured by them afterwards. Having thus described the Fate of these great Sinners, he presently inveighs against their Filthiness and Impurities, telling them, that to such *is reserved the blackness of Darkness for ever*; and that *Enoch*, the seventh from *Adam*, foretold the Judgment which should befal such men, in these words: *Behold the Lord cometh to execute Judgment*, even this Judgment, which St. *Jude* had spoken of before; *Chains of Darkness*; *the vengeance of eternal Fire, and Blackness of Darkness for ever: He cometh with ten thousands of his Saints.* Sure not Christ in his Saints; for Christ even then was come in many of his Saints, and that Vengeance was not executed upon those Sinners, and as yet they felt not the least scorching of those Flames: But Christ shall come with them to execute this Judgment at the last Day.

Eccl. 8. 5. The second Scripture is *Eccles.* 5. 8. it should be *Eccl.* 8. 5. *A wise man's Heart discerneth both Time and Judgment.* What a Text is this to prove the *Infallibility* of discerning who are Saints and who are Devils: He might e'en as well
Char. Essay, p. 6. have proved from hence every wise man to be a judicial Astrologer, able to give certain Judgment of Times and Seasons, Rain or Wind, Famine or Pestilence.
1 Cor. 2. 15. Next, 1 *Cor.* 2. 15. is called in as a witness, which says thus: *He that is spiritual judgeth all things, yet he himself is judged of none.* Here again wants the word infallibly; neither doth the Apostle say, the spiritual man judgeth all Men, but Things. We cannot but allow the spiritual man judges all things by the assistance of the Spirit; but then this (*all*) must be restrained to what went before, all things that are revealed to him in the Gospel: All things there revealed, that are necessary to Salvation, the spiritual man, the Spirit assisting him, may certainly discern by the Gospel of Christ (which is the Christian's Rule) good or evil, true or false, which can never be done by the Rule or Standard of Fleshly Wisdom. Further, the Text says, he cannot be judged by any, *viz.* fleshly-minded men: Being taught by the Spirit of God, he is not to stand before the Tribunal of carnal Reason, neither is he to stand or fall by such a Sentence; as 1 *Cor.* 4. 3. *'Tis a small thing for me to be judged by you, or*
1 Cor. 4. 3. *of Man's Judgment:* And indeed what need he regard what such men talk of him and his Religion, no more than he should heed what the blind man's judgment is about Colours or Beauty. All this while where is the *Infallibility* of every Member of the Church in discerning who are Saints and who are Devils? But above all, his Ignorance, or much worse, is to be wonder'd at, to think he
1 Cor. 6. 1--6. could suborn 1 *Cor.* 6. 1, *&c.* as a witness to such an Infallibility of discerning, when the Text speaks plainly of civil Differences between Believers: and is it not the Apostle's main design to take them off from seeking redress of wrongs at the Heathen Tribunals, where the application would be scandalous, and the Judgment partial, but rather to refer the matter to some Christian Friends?

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If there be a wiſe man to be found amongſt you, let him judg; but muſt every Umpire or Arbitrator needs be infallible in their Judgments? Does this ſuppoſe that the Chriſtians of thoſe days could penetrate into the very Hearts and ſecreteſt Actions of the Litigants, and upon the firſt ſight of them could diſcover who it was that did the wrong, and who that ſuffer'd it, without any further ſearch into the buſineſs, by examining Evidences, only by the immediate Revelation of the Spirit of God? If *Quakers* could do this, we would readily ſubſcribe to that Doom which *Fox* pronounces againſt all Rulers, Judges, Juſtices, Lawyers, *&c.* and give our conſent for the cutting down ſuch a fruitleſs Tree, and ſet up *Quakers* in the room of them, who can diſcern which are the Juſt and Righteous, which the wrong Doers and the wrong Sufferers, without the tedious and expenſive trouble of ſending for Witneſſes from *York* to *Weſtminſter*, without ſuch dilatory Forms of *Allegata & Probata*, or ſeeing the Lawyers with *Guineas* to plead our Cauſe: if they do but look them in the Face, they can tell you from the Spirit of the Lord, who it was that ſtole the Horſe, or rob'd the Glover's Till, *&c.* News out of the North, p. 20.

Next poor *Job* muſt be wronged by him, even as much as by his cenſorious Friends: He is a Witneſs (as *George Whitehead* ſaith) to this Blaſphemy; but let us not take his word, ſince we find he has abuſed as great Saints as him. What then ſays holy *Job? Cannot my taſte diſcern perverſe things?* And we dare refer it to any that hath any taſte at all, whether he can diſcern Infallibility here. God hath given us ſenſible Faculties, to enable us to diſcern ſweet and bitter, hurtful or healthful things to theſe Bodies of ours; as alſo rational Faculties to diſcern what is good or evil, true or falſe, for the welfare of our Souls: therefore he has given us Infallibility of diſcerning who are Saints, who are Devils. Truly, Reader, both you and we had need of Patience (as the Apoſtle ſpeaks) to be continually vexed with ſuch Impertinencies as theſe. Juſt thus deals he with St. *Paul: Let the Prophets ſpeak, and let others judg.* 'Tis well our Bibles have eſcaped the Cenſure of the ſecond days meeting; we ſhould have had Infallibility trump'd upon us in every one of theſe Texts, as from the mouth of the Lord, by thoſe bold Inquiſitors, who ſit every week to correct and amend every Meſſage from the Lord, before it is licenſed to go forth into the World. We doubt not but this *dead and killing Letter*, this *Serpents Meat* (the Scriptures) muſt have undergone the ſame fate e're now, but only, thanks be to God, it was printed long before *Quakery* was born. *Heb.* 5. 14. is another of their convincing Proofs: *Thoſe that are ſtrong have their Senſes exerciſed to diſcern both Good and Evil.* 'Tis a wonder he miſſed that Text, which ſeems fulleſt of all to his purpoſe: *For God doth know, that in the day you do eat thereof, your Eyes ſhall be opened, and you ſhall be as Gods knowing both Good and Evil*; *viz.* you ſhall infallibly know them as God does. It would have been very pertinent, only for one thing, that ſuch an *Infallibility* was the Doctrine of the Devil. Well, *Mal.* 3. 18. muſt do the buſineſs or nothing: *Then ſhall ye return and diſcern between the Righteous and the Wicked, between him that ſerveth God, and him that ſerveth him not.* Here is not a word of Infallibility neither; and if this place be further examined, it will ſpeak as little to the purpoſe as any of the reſt: You may ſee how they murmur at God's Severity towards his own People; *'Tis a vain thing to ſerve God*, and a man gets nothing thereby: If we were never ſo wicked, proud, and Tempters of God, we ſhould fare as well

Job 6. 30.

1 Cor. 14. 29.

Heb. 5. 14.

Gen. 3. 5.

Mal. 3. 18.

v. 14.

as

as we do; they that swear, for ought we see come off as well as they that pray. Well, says God, stay but till the Resurrection: *Non est judicandum de operibus Dei ante quintum Actum*, there is a time coming when you shall see a difference, a time when I make up my Jewels, a time of the Revelation of the righteous Judgment of God; then shall ye return, *Convertimini*, come to a better sense of things, you shall see a difference, how much it avails to be religious, when I shall separate the Sheep from the Goats, and send one to Heaven, and the other to Hell. Does this infer we can infallibly discern in this World, who are Saints and who are Devils? And yet *George Whitehead* gives this Testimony of himself, I witness this truth fulfilled in me; then shall ye discern between the Righteous and the Wicked. *Rainaldus* in his Ecclesiastical Annals (as Dr. *Stillingfleet* in his Enthusiasm of the Church of *Rome* cites him) tells us that *Philip Nereus* had a faculty given him to smell Souls, and would often desire Persons to empty the Jakes of their Souls; perhaps with other Legacies he left to his Fraternity, he may have bequeathed his Nose to the *Quakers*, by which they are enabled to discern Souls: for such another Testimony *Fox* is said to have given, when he pretended, he could see into the Heart of Mr. *Nichols* of *Carlisle*, declaring him to be a Hypocrite, but could not tell his Name, when he was asked. But Revelations are as common with these Men, as Reason with others, whenever they have a mind to defame or bespatter any. A great many more instances of their pretending to Infallibility might be added to these. *George Whitehead* in his Voice of Wisdom, tells *Danson*, he was not worthy to be a Minister, who pretends to no Infallibility in the Ministry. Thus *Fran. Howgill* asserts, That which is not infallible is carnal, and all who are guided by the Spirit of Christ are infallible. As to any thing he hath said more upon this head, we may venture to leave it to thy Judgment, Good Reader, whilst we pass to another point.

Truth defending, &c. p. 24.

Anno 1380. Num. 25.

See Christ. no Enthus. *p.* 73.

P. 47.

P. 22.

CHAP. IV.

Of PERFECTION.

'TIS the usual Sophistry of this People to cover their Errors under some equivocal Expression or other. They have a high value for the Blood of Christ, but they mean the inward Blood, as *Sol. Eccles* told *Porter*. Baptism and the Lords Supper, O what an esteem have they for them! But they do not mean what you and we and all the World besides understand by them; but a spiritual Baptism, and a feasting with Christ in the upper Room of the Heart. They own the Saints Union with Christ: but then 'tis not a moral or federal Union, but a substantial one. Every Christian owns Perfection in a right sense, as far as is consistent with our present state: the *Quakers* own the word as well as we, but then 'tis in a sense incompatible with our human frailty; a sinless one, free from the least failing and infirmity. As *Burroughs* saith, God doth not accept any, where there is any failing; a Condition unattainable in this Life. Where a word is equivocal or ambiguous, and hath

two

two Senſes, as Perfection hath in the Scripture, we would fain know why it ſhould not be underſtood in that ſenſe which agrees with univerſal Experience, rather than in that which contradicts it. Let us ask the boldeſt *Quaker* of them all, dare he come ſtrutting forth with the bragging Phariſee, *God I thank thee I am not as others are*, the Men of this World; I am as pure, as ſpotleſs as the holy Angels themſelves; when I have ſearched every corner of my heart, I cannot find the leaſt Sin to be lamented; the whole Day, Month, or Year paſt, not a word amiſs, or a thought out of order; I find no need of Repentance, or God's pardoning Mercy, or of Chriſt's outward Blood to purify me, who am ſo perfectly clean? *Solomon* gives the ſame Challenge, Who can ſay, *I have made my heart clean, I am pure from my Sins?* his meaning is, Who dares ſay it, or can ſay it juſtly? for he tells you there are thoſe that ſay it, yea *a whole Generation who were pure in their own eyes, yet not waſhed from their Filthineſs*. 'Tis a wonder the *Quakers* have not pleaded this Text for the Antiquity of their Religion, it being, you ſee, as old as *Solomon*. But 'tis ſtrange any Chriſtian, that has heard never ſo little of the Bible, of the Lives of the Apoſtles, Prophets and Martyrs, ſhould talk ſo proudly of Perfection and a ſinleſs State, which this People of all men have the leaſt reaſon to challenge. But were it ſo with us, *Job*'s expoſtulation would have been but reaſonable, Shew me wherefore thou contendeſt with me? and every Affliction he had ſuffered from God might have been eſteemed as an unjuſt and cruel Execution of an innocent Perſon. If this were true, Repentance and Faith in the Blood of Chriſt ought to be diſcharged the ſervice. How come we to be commanded to put on the whole Armour of God, if it be the Doctrine of Devils, as *G. Fox* affirms, to preach that Men ſhall have Sin, and be in a warfare ſo long as they be on Earth? But to take the Quotations as they lie: Whereas Mr. *Cawdrey* ſaid, ſurely they cannot be perfect here or hereafter in Equality, but only in Quality; *Fox* anſwers, Chriſt makes no diſtinction in his words, but ſaith, *Be ye perfect, as your heavenly Father is perfect; and as he is, ſo are we*; and that which is perfect as he is perfect, is in equality with the ſame thing which is of God and from God. Now where is the Blaſphemy I pray, cries *Whitehead*? 'Tis ſtrange he ſhould ask, when *Fox* aſſerts good men to be perfect as God; and that as he is, ſo are they in Equality with him: had he ſaid, as *G. Whitehead* does here, 'Tis not for any Man or Men to be perfect God; but perfect men, true Men, as their heavenly Father is true God (tho theſe Expreſſions are far from being diſtinct and clear as we wiſh them, and as their following words are) Men after God's own Heart in ſincerity and truth; none of us would have quarrelled him for it. But to oppoſe Men when they ſay, That the Saints are partly ſinful and failing in their beſt works, as *Fox* did Mr. *Cawdry* there, and *Phil. Lungford* for ſaying St. *Paul* was not freed from the Act of Sin, whilſt in this Life; and that tho Faith turns us from Sin, yet we are ſubject to Sin, the Act of Sin, whilſt in this mortal Body: to oppoſe Men, we ſay, for ſpeaking thus, and tell them they are ignorant of Chriſt, and this is not ſound Doctrine; ſpeaks him a Pleader for abſolute Perfection, and a ſinleſs ſtate in this Life, which we had Reaſon to cenſure as blaſphemous. When ſome Libertines broacht the ſame Doctrine, and patroniz'd it by the ſame Text, *Be ye perfect*, &c. they were as ſeverely brand-d by a learned Man, who told them, it was moſt impudently wreſted to eſtabliſh their moſt flagrant Wickedneſs

Prov. 20. 9.

Prov. 30. 12.

Job 10. 2.

Eph. 6. 11.

Gr. Myſt. p. 101.

Br. Diſc. p. 7.

P. 281.

P. 279.

Mat. 5. 48.

Ad ſtabiliendam ſuam falſiſſimam impietatem impudentiſſime detorquetur. Bez. in Mat. 6. 10.

neſs herein. And as to abſolute Perfection which *Fox* aſſert in this and the following Quotations (tho *Whitehead* would avoid the Odium of it) we aver it not attainable by any mere Man in this ſtate; the Scriptures teaching us, that *in many things we offend all*, Jam. 3. 2. that *there is not a Man that ſinneth not*, 1 King. 8. 46. and *there is not a juſt Man upon Earth, that doeth good, and ſinneth not*, Eccl. 7. 20. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us*, 1 John 1. 8. which made *David* cry out, *Enter not into Judgment with thy Servant, for in thy ſight ſhall no man living be juſtified*, Pſal. 143. 2. and hereupon our Saviour teaches us, not more humbly than truly (whatſoever either *Pelagians* or *Quakers* think of it) to pray daily, *Forgive us our treſpaſſes*. But they have thrown this Prayer out of their Houſes and Meeting-places as Apocryphal, as an old Almanack out of date in this their new year of Revelation. And we ſhall add another Proof from thy ſelf, *George*, which will convince thee ſure, that there are failings amongſt the beſt in this Life, even amongſt the *Quakers* themſelves. In thy Epiſtle to Friends, 1689, thou makeſt a lamentable complaint of *Quakers* Failings, that few of them had their minds exerciſed in Prayer and Meditation; that too many had their Hearts taken up with theſe fading Objects; that they were degenerated into Pride, Height of Spirit and Apparel, contrary to Gravity, Modeſty, Sobriety, Plainneſs, Simplicity, Innocency and Humility. We ſhould con thee thanks, *George*, for this plain and honeſt Teſtimony, but only we are afraid it dropt from thy Pen unawares; thou didſt not conſider ſure: What, a *Quaker* and confeſs Failings in Friends? Can Infallibility ever trip or ſtumble? Thou didſt not perhaps conſider how thou haſt here expoſed the Friends to the Pit and the Lake, for Brother *Burroughs* hath told thee, that God will accept none of them who have any Failings: or perhaps thou mayſt think, becauſe *Fox* ſays that Perfection is given to every Quaker in particular, that all theſe Imperfections don't hinder the Perfection of a *Quaker*; or that in them they are no Faults or Failings: and ſo tho thy Teſtimony be very true, we have no reaſon to thank thee for it, yet we ſhould be very glad to hear that when thou prayeſt among thy Friends, thou ſhalt make as frank and open confeſſion of Friends Sins and Failings to God, that you may obtain Forgiveneſs, as you have done to men.

P. 7.

P. 10.

Now if after all this, the Scripture in ſeveral places ſtile ſome Men perfect, and exhort all thereunto, it ought to be underſtood ſo, as neither to contradict plain Experience, nor other Teſtimonies thereof, which aſſert no Man to be without Sin, whilſt he is in this ſtate; and therefore Divines well ſay, that our Perfection in this Life either refers to Sincerity and Uprightneſs, or to our Endeavours and Strivings after it, which cannot be an abſolute Perfection, ſince Additions may be made thereunto, and yet ſuch are there ſtiled perfect; or to a ripe well confirmed and ſettled Habit of true Holineſs, when the Soul is eſtabliſhed in Faith, Love and Hope; *The God of all Grace make you perfect*, eſtabliſh, ſtrengthen, ſettle you. Or elſe 'tis a Perfection of Parts, not of Degrees; with reference to which a Child is as perfect as a Man, and Chriſtians in this Life have the Seeds of all Graces planted in them by the Holy Ghoſt, tho they are not grown up to the higheſt degrees. Or elſe they are ſtiled perfect comparatively, with reſpect to thoſe that are leſs ſo. Or laſtly, our Holineſs is the ſame for Kind and Quality with that of God's and Chriſt's (and therefore ſaid to be perfect) tho not for Equality. Theſe and the like Diſtinctions give us a

Gen. 17. 1. Job. 1. 8. Pſal. 37. 37. Phil. 3. 12, 13, 14, 15. 1 Pet. 5. 10. 1 Cor. 2. 6. Mat. 5. 48. 1 Joh. 3. 3.

true

true Notion of our Perfection in this State, which is far different from that we shall attain unto in the Life to come, where the Spirits of just Men are said to be made perfect; and when that which is perfect is come, then that which is in part shall be done away. And whereas *G. Whitehead* asks, Was not Perfection of Holiness, Righteousness, and Purity, the Apostles Doctrine, Intent and End of their Ministry? No doubt, so far, as that they pressed upon Christians a striving after the highest measures attainable in this Life: because, when they had done their uttermost, there was yet a *plus ultra*, a higher measure that might be attain'd to. And a learned Man shews that when St. *Paul* exhorted the *Hebrews* to go on to Perfection, he means nothing else by it but the state of Manhood, which consists in a well-settled Habit of Wisdom and Goodness. This is plain; first, from *ver.* 11, 12. where he more fully explains his meaning; *We desire that every one of you do shew the same diligence to the full assurance of Hope unto the end:* That *ye be not slothful, but followers of them, who thro Faith and Patience inherit the Promises.* Secondly, from the latter end of the fifth Chapter, where we discern what gave occasion to this Exhortation; he there distinguishing Christians into two Classes, Babes and strong Men, *i. e.* perfect and imperfect, both of which he describes at large. And from thence this learned Person asserts, That the utmost height to which the Scripture exhorts us, is nothing more than a steady habit of Holiness. That place of St. *John, purifyeth himself even as he is pure*, speaks not their attaining to Perfection equal with Christ's, but their taking him for their Pattern daily to regulate themselves by; and the Term *even as* signifies an Analogy, *i. e.* a Proportion, Sutableness, and Agreeableness, not an Equality. Another place he cites to prove this Perfection of Purity; but that speaks of the whole Church, which the Apostles and other Ministers were constituted to render exact and orderly fitted in every part, in which there should be no Chasm, no Luxation, but every thing duly placed with great Coherence and Agreement; and this Church he compares to a Body, and Christ to the Soul that animates it: and as the Soul, when the Organs of the Body are by degrees strengthened, puts forth its Powers, till the Body comes to an Age of Consistency; so is the Church actuated by the Spirit of Christ, till it comes to a consistent State, and at last the Holy Jesus presents it to his Father without spot or wrinkle; but 'tis not so whilst in this Life. And after all this, Is it not Blasphemy to say, That 'tis the Doctrine of Devils to preach that men shall have Sin, and be in a Warfare as long as they be on Earth? since they are not absolutely perfect, and therefore will have Sin inherent in them at their best state, and adhering to their best Works. See this Doctrine of Perfection discoursed of by Dr. *Lucas* in his *Religious Perfection*, or the third part of the *Enquiry after Happiness*, with reference to the *Quakers*. Tho that good Man is so candid that he will hardly believe the *Quakers* designed any thing more by their asserting Perfection in this Life, than the arriving to a steady well-settled habit of Wisdom and Goodness, which he may be convinced of by what we have already quoted, and also by perusing *Geo. Fox's Great Myst.* in the several pages here refer'd unto, *page* 4. *line* 19. *p.* 7. *ult.* 12. *med.* 24. *l.* 15. 27. *l.* 11. *p.* 30. *med. usq; ad fin.* *p.* 37, 38, 39, 40, 41. *ult.* *p.* 51. *med.* *p.* 124. *ult.* 125. *per tot.* 133. *ult.* *p.* 137. *med.* 156. *ult.* 157. *init.* 159. *ult.* 160. *init.* *p.* 231, 232, 243, 251, 252, 253. *ult.* *p.* 257, 258, 277, 279, 280, 282, 286, 288, 293, 307. *ult.* 318. *ult.* 320. *med.*

1 Pet. 1. 15, 16.
2 Pet. 1. 4.
Chap. 6.
v. 11, 12.
Heb. 5.
v. 12, 13, 14.
Dr. Lucas Rel. Per. 2d. edit. 3. pt. of Enq. P. 5, 6.
1 Jo. 3. 3.
Eph. 4. 12, 13.
Chap. 2. P. 22, 23, &c. 2d Ed.
See also Geo. Keith's 4th Narrative, P. 10. to 22. concerning their sinless Perfection.

med. And also by consulting a Piece, called, *Ishmael and his Mother cast out*, p. 3. in *Quarto*, where *George Whitehead's*, and three other *Quakers* Answer to their Adversary was in these words, 'But thou and thy Generation hates this, 'and says, that there is no Perfection to be attained here: O thou blind Guide! 'did Christ ever command any thing that might not be accomplished? or did 'he speak of being perfect not till after death? here thou dost deny the very End 'for which Christ came, who came to take away Sin, and in him is no Sin, '*Mat.* 1. 21. 1 *John* 3. 3, 4, 5, 6. & 1 *John* 5. 18, *&c.*

So also *pag.* 12. 'Thou sayest (say these four *Quakers* to their Adversary the 'Priest) the most eminent Believer sins in many things. O thou Blasphemer and 'Slanderer of the Just (reply then) when wilt thou cease from thy Lies and 'Blasphemy? where dost, or canst thou prove such a Scripture as the most emi-'nent Believer sins in any things, when the Scripture saith, *He that believeth is 'born of God, and he that is born of God sinneth not; for whosoever sinneth, hath 'not seen him, neither known him; and he that committeth Sin is of the Devil?* 'and there's thy condition, and he is thy Father who is the Father of all Liers 'as thou art, 1 *John* 3. 3, 4, 5, 6, 7, 8.

But more plainly and directly from that Account *Will. Baldwinson* gives in a Letter of his dated *Jan.* 14. 1653. and attested by three others, where he declares, that before a company where *James Naylor* and *Richard Farnsworth* were setting out this Doctrine of Prefection, he demanded of them in these words; Friends! do you hold that a Man may attain to that height of Perfection in this Life, to be *as perfect*, *as pure*, *as holy*, and *as just* as *God* himself? And he asserts that they jointly reply'd, *Yea*, and *they were so.* For which look *The Defence of the Snake in the Grass*, Part the First, *pag.* 88.

But that the best of Men were liable to commit Sin, the Man after God's own Heart, *David*, found it so, and confessed it; and the Church of God complained that their Righteousness was as filthy Rags; not that their Righteousness was Sin, but that Sin cleaved to, and blemished their best Performances: as clean Water running through a Channel not perfectly clean, contracts some Soil. Neither do we say that this Pollution makes the Work cease to be good, or puts the doer into a state of Damnation, because God for Christ's sake forgives the Imperfection, and reputeth the Duty good for the sake of that part which his own Spirit wrought.

Psal. 51.

And are we not in a state of Warfare whilst on Earth? when the Apostle saith, *That the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other*, (and therefore there will be a War betwixt them) *so that ye cannot do the things that ye would. And I delight in the Law of God after the Inward Man. But I see another Law in my Members warring against the Law of my Mind.* And to what end did holy *Paul* so nicely describe the whole Armature of a Christian, if it were to hang up for a show only, as rusty pieces are wont to do in a time of Peace? No, he directs to put them on, telling us our Warfare is not so much with evil Men, as with evil Spirits. *We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the darkness of this World, against spiritual Wickedness in high Places: Wherefore take unto you the whole Armour of God*, &c. God himself published this War first in Paradise, declaring that our Lives should be a continual Warfare with the Devil. *I will put Enmity between thee and the Woman, and between thy Seed*

Gal. 5. 17.

Rom. 7. 20, 21.

Eph. 6. 12, 13.

Gen. 3. 15.

Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel. See here God himself denouncing the War that Enmity put, which is the ground of our Warfare, which began near the beginning of the World it self, and has been ever since carried on, and will be so between Christ and his Servants on one side, and the Devil and his Angels on the other, to the end of all things below. And therefore we think it ill became *W. Pen*, to deride Holy Men (who carry on their Warfare by humble Confession and earnest Prayer, which brings them Aid from Heaven) in saying, "Alas poor Souls! are you not at *Have Mercy upon us "Miserable Sinners*, there is no Health in us from seven to seventy? And was not this the Cry of penitent *David*, and the humble *Publican*; and shall these devout Supplicants be mocked by such a Wretch as *Will. Pen?* But says *G. Whitehead*, 'Alas! is not a sign of Laughter at them, but of Lamentation and 'Pity over their miserable State.' Is then their State so miserable above all others, when they open their Case to a Physician that can and will assuredly help them upon their earnest Application to him? Thus God directs his People to take to them words, and say, *Take away all Iniquity, and receive us graciously*; which is in effect to say, *Have Mercy upon us miserable Sinners*: and when done penitently and sincerely, he has promised to shew Favour thereupon; *I will heal their Backslidings, and love them freely.* So that in this Case they were no Objects of his Pity; and alas, there is no sign of it, as it comes from *W. Pen*, who reckons such a Practice greatly Erroneous and grosly Ridiculous: and let us ask *W. Pen* and *G. Whitehead*, whether they would not take it as a bitter Sarcasm, should we say, Alas, poor sinless *Cater*, to fall a Wooing and Wenching after sixty years of Age, it would be thought sure a jeer at their pretended Perfection; so that *Alas* may sometimes be spoken by way of Contempt as well as of Pity. What he adds, that *W. Pen* pitied them, because they were always confessing but never forsaking, is an unworthy Reflection and base Falshood; when 'tis evident, those who are oftnest in these Devotions make the greatest Progress in subduing and mortifying their Sins, tho none of them can obtain so perfect a Victory, as not to be troubled with the remains of Sin any more; nor are we herein Sin's Advocates (as we are falsly charged) we are far from pleading its Cause, but mournfully complain of it as our Burden, and long for that time in which we shall be free, not from its Power, but from its Presence: How joyfully could some of us sing our *Nunc Dimittas*, and welcome a Winding-sheet, which can only wipe us perfectly clean.

Ecce Jehovam fecialem! ecce pofitam inimicitiam in cujus Exorcitio fundatur hoc quicquid est Militiæ! ecce primævam belli istius denuntiationem, quod ab Incunabulis mundi gestum est, etiamnum geritur, & geretur ad finem seculi inter Christum cum suis ex unâ parte, & Diabolum ex alterâ cum suis Assecliis. Arrowsm. l. 1. c. 1. Sect. 5. Tact. sacr.

Hos. 14. 2, 4.

To that of *Edward Burroughs*, *George Whitehead* answers, His meaning is, that is his common Refuge, a Refuge that lies out of our Reach; he meant well, tho his words be never so blasphemous. Well, let us hear if his meaning be any thing better. God doth not accept Men in their failings in Duty; but by his leave, tho God does not accept Men for their failings, yet he graciously accepts them thro Christ, whilst they are under them; and to say he does not, is not only to mean, but to say the very same thing with *Burroughs*, *That God doth not accept any where there is any failing.* And to shew thou fully agreest with Brother *Burroughs* in this, thou hast commended one of absolute Perfection to us for our Imitation, who boasted, when a dying, to his Friends about his Bed, P. 16.

that he was not conſcious of any Action that he had done, that he ſhould be afraid of appearing before Almighty God: it was *Tudor Brain*, a Lad of about ſeventeen years old; this was even the laſt Breath he drew, and was it not ſweet and edifying? can you imagine how greedily Friends ſuck'd it in as a ſweet ſmelling Savour; how their Souls were refreſh'd and nouriſh'd by it, as a moſt heavenly Expiration? (Poor Child! that had only learnt to parrot ſo preſumptuouſly, as he had been taught a little before by his Parents; neither at Age, God knows, nor at years of Diſcretion: yet this poor Boy is ſet forth by *Whitehead* as a Pattern for us to imitate). A Doctrine that utterly cancels the Goſpel Covenant and its gracious Terms, laying a Milſtone upon our Shoulders that the ſtrongeſt *Sampſon* is not able to bear. *Whitehead* tells us, there are ſome that complain their beſt Duties are ſinful; but upon the ſtricteſt ſearch, he will hardly find any among us, who hold Duty to be a Sin, *i.e.* that Duty is no Duty. What we hold herein is, That every Duty we perform to God is good, becauſe it is a Duty; but for the manner of its performance, it is not ſo well, but it might be better; ſome chilneſs of Zeal, diſtraction of Thoughts, make a great Abatement, but yet we are accepted therein, thro the Grace of the Goſpel. The old Covenant Terms were ſtrict and rigorous; but 'tis the merciful Condeſcenſion of the Goſpel, ſince we are not ſufficient to pay the whole Debt (and if our Almighty Creditor ſhould exact it, we muſt all to Priſon) to compound with us and accept of what we can, and forgive us if we pay what we are able.

See Whitehead's *Account of this Youth's Death*, p. 2.

Whitehead ſays, Our Acceptance is in Chriſt, which is very true, but inconſiſtent with their Doctrine of Perfection; for what need they a Saviour's Mediation, who are not chargeable with any failing, who fulfil the Law and anſwer every demand of Juſtice, as *Burroughs* ſaith, or God will not accept them? their own Perfection ſhall ſpeak for them. St. *Paul* ſays, *Who ſhall condemn? it is Chriſt that juſtifieth.* But if *Burroughs* ſay true, and they can anſwer every Demand of Juſtice, they may ſay 'tis I that will juſtify my ſelf; my own Actions ſhall ſpeak for me; ſurely nothing can condemn, if the Juſtice of God cannot. In citing this Paſſage of *Burroughs*, *Whitehead* complains we have dropt ſomewhat which might have done him a kindneſs, *viz.* theſe words, *But thoſe that love God, keep his Commandments, and they are not grievous.* All which we own, but that his Commandments are not grievous, and his Burden is light, is owing not to our natural Strength and Ability, but to the gracious Terms of the Goſpel Covenant, which imparts a larger meaſure of the Spirit to enable the Chriſtian, and alſo accepts Sincerity inſtead of Perfection, which is directly contrary to what *Burroughs* aſſerts here, *viz. That God does not accept any, where there is any failing, who does not fulfil the Law and anſwer every demand of Juſtice*, which Experience, as well as God's Word, aſſure us none is able to do: ſo little do theſe foregoing words contribute towards the rendring thoſe Orthodox, which the *Brief Diſcovery* charges upon him; and if theſe People in particular ſhould pretend above other Men to be without failings, 'twould but make them the more ridiculous, which in this matter they are already even to Contempt.

He ſays we oppoſe the *Urim* and *Thummim*, Light and Perfection; but do we oppoſe the *Urim* and *Thummim*, whilſt we aſſert it to be only in the Breaſtplate of our great High-Prieſt, but not upon the Breaſt of every, or any Saint on Earth?

CHAP.

CHAP. V.

Of Immediate REVELATION.

THE *Brief Diſcovery* charges *Whitehead* and *Fox* jun. with ſaying, That which is ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater. This undervaluing the Scriptures, with reſpect to their own Writings, is not a careleſs ſtumble of their Pen, but deliberate and deſign'd; for wherever they treat of Scripture, 'tis in the ſame Strain, not varying from the Analogy of this Faith: "If "ever you will own the Prophets, Apoſtles, or Chriſt himſelf, you will own our "Writings given forth by the ſame Spirit. *P.* 8.

You may as well condemn the Scriptures to the Fire, as our Queries; and in this place *Whitehead* gives the preheminence to their Writings, ſays, *They are of as great Authority, and greater.* Here he complains again of Injuſtice, becauſe we left out ſome explanatory words, as he calls them in the ſame period; the words are theſe *(which rather darken than enlighten the matter)* as Chriſt's words were of greater Authority when he ſpoke, than the *Phariſees* reading the Letter: never ſure was there ſo croſs, ſo perverſe an Anſwer; was the compariſon made between the *Phariſees* reading the Letter, and the *Quakers* Speakings, or between the Scriptures and their Speakings? The Queſtion ask'd was, Whether they eſteemed their Speakings of as great Authority as any Chapter in the Bible? And the Anſwer was direct enough, *They are as great, and greater too.* But when they prefer their Writings to the Scriptures, he does not, as he tells us, mean the Scriptures, but the *Phariſees* reading them. If the *Phariſees* were ſuch *A B C-Darians*, that they knew not how to read a Chapter in the Bible as it ought to be; yet the Bible is of the ſame Authority ſtill, read by a *Phariſee*, or an Apoſtle, tho perhaps not of the ſame Efficacy: and the Scriptures, whenſoever ſpoken, or by whomſoever, tho they have not the Spirit who ſpeak them, yet (whatever *Whitehead* ſays in the cloſe of that Paragraph) the Scriptures, by whomſoever ſpoken, we muſt obey, and not, as he ſays, deny. *Anſw. to the* Weſtmorel. *Petit.* p. 30.

In the next Paragraph he bids us note, "That the Compariſon is placed upon "the Spirit of Truth ſpeaking in Man in the firſt place, and through and by "the Miniſters thereof in the next place. A wonderful opening, and amounts to thus much; The Compariſon is placed upon the Spirit of Truth ſpeaking in Man in the firſt place, and in and through Man in the ſecond place: He concludes (we ſuppoſe) from hence, as he ſhould have ſaid, the Spirit ſpeaking in and through them, as in and through the Apoſtles, hath not loſt its Authority and Power ſince it gave forth the Scriptures, therefore their Writings muſt be of the ſame Authority with the Scriptures. This were true, if the Spirit ſpake in us or them as through a Trunk (as the Devil did through the Images when he uttered his Oracles) but he ſpeaks in us or them, whilſt he aſſiſts us in our Speakings and Writings; ſo that 'tis not the Spirit, but we that ſpeak and write by the aſſiſtance of Chriſt's Spirit; which aſſiſtance is given us according to what degree our Lord pleaſes (as *Whitehead* acknowledges) to us, in ſuch *P.* 17. *P.* 23.

such a degree as overcomes not the Infirmities of our Nature so, as that we should not be liable to some Mistakes; but to the Apostles in such a degree as left them liable to none in their speaking, or delivering the Scriptures to the World; and the Miracles that they wrought were an abundant Evidence to all Men thereof.

And to shew that which he says in the next, *viz.* "That the Spirit of Truth "immediately ministring in Man, is of greater Authority or Power than the "Chapters are without the Spirit, is very vain or worse: for which are those Chapters in our Bible, that are without the Spirit or its Authority, since every Chapter, sure they will acknowledg, is as much the Dictates of the Spirit as their Teachings are? And it must be an Atheistical Consideration of the Scriptures, to look upon them, as *Whitehead* does here, without the Spirit.

*P.*17.l.3,4,5. As for his Profession, that they acknowledg the Holy Scriptures of the Old and New Testament to be of Divine Authority, and prefer them above all other Writings, *&c.* 'tis *Protestatio contra factum*; he only professing he does not do a thing, even whilst he is doing of it. Whereas he says, the Spirit of God speaking in the Soul, is of greater Efficacy, Power and Authority than the Scripture without, it is a captious Assertion; for Efficacy, Power and Authority, are not the same thing, and therefore as joined together, we can neither affirm nor deny: for of greater Efficacy and Power it may be, but not of greater Authority, unless they will say the Spirit is of greater Authority than the Spirit, it being the same Spirit (we are sure) that wrote the Scriptures, which they pretend speaks in them. All this while he hath not offered to prove their Speakings to be of greater Authority than the Scriptures, tho he said it very absurdly and blasphemously: For can there be any Authority greater than that which is Divine? and this Divine Authority *Whitehead* here saith, they (the *Quakers*) sincerely acknowledg the Holy Scriptures of the Old and New Testament to have. We think now 'twould be but just to forbear charging the Priests with ignorance, as he frequently does, since 'tis a spice of that which makes his Discoverer so confused here.

Letter of the 3d day, 3d month, 98. See *Keith's 3d Nar.* p. 66. Such Expressions as those above, thou thoughtest fit to excuse to *G. Keith* in a Letter to him; for there thou confessedst, thou hast been too short and dubious in some Words or Expressions, as not fully explained in thy former Writings, which may easily be helped by some ingenuous or charitable Explication or Emendation.

First, by the way, Here is thy Infallibility left to its shifts, tho *Thomas Dawson* and his Brethren were once no Ministers of Christ for disclaiming of it; and *Fox* tells us, *Whoever speaks a word, and not from the Mouth of the Lord, is a Witch and Conjurer.* I hope, these short and dubious words, that need the help of some ingenuous and charitable Person to explain and amend them, were not from the Mouth of the Lord; yet they were from the Mouth of *G. Whitehead* to be sure: and if thy Prophet calls thee Witch and Conjurer for them, thou must e'en take it patiently from one that spake every word from the Mouth of the Lord, unless thou wouldst have him rather recorded for the Conjurer than thy self.

But, *secondly*, They are short, it seems; what thou sayest in thy *Nature of Christianity*, I am afraid was a little too long, *viz.* We have *no Scripture Proof that Christ exists outwardly at God's right hand*; which would have been as good

good Doctrine as you could have wiſht, if the Reader would be ſo charitable and ingenuous as to throw out (*No*). And here where thou ſayſt, That *which is ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures, and greater*, ſeems to be too ſhort: Let but the ingenuous Reader be ſo kind as to put in that word (*not*) and 'tis admirable orthodox; and he is very uncharitable, that will not help a poor Man out of the Bryars when a word will do it.

Thirdly, Thou ſayſt, Ingenuity and Charity might explain them and amend them for thee; methinks, this were work might very well become thy ſelf. And this is all at preſent we have to deſire of thee, that thou wouldſt correct and amend thoſe blaſphemous words, we and others have charged thee with, *i. e.* renounce them, and give us other words more plain and orthodox in the room of them. *Brief Diſcovery*, and *Fr. Bugg* have taken ſome Pains to ſhew thee a few of them; and we ſhould be glad to ſee thee mending and correcting them: and when thou haſt mended thy own, when thy hand is in, thou wouldſt do well to be ſo charitable to thy Brethren, to amend few words of theirs: and if thou doſt but once ſet up the mending Trade, we promiſe we will find thee mending work enough out of your own Authors for thy ſelf and a Journy-man too.

G. Fox tells us the Prieſts ſay, The Apoſtles were Eye-witneſſes, and underſtood by Immediate Revelation from God, inſpired with the Gift of the Spirit, more than any Man could hope for ſince: And ſaith, they do not pretend to any ſuch Gift, nor depend upon any ſuch immediate, miraculous Revelation from Heaven. To which *G. Fox* anſwers, Then all may ſee now in this, what you received, that hath been from Man, which is not from Heaven immediate, nor the Gifts of the Spirit, nor received the Goſpel by the ſame means the Apoſtles did, who were not the Eye-witneſſes as the Apoſtles were, neither have ye attained to the ſame Knowledg and Underſtanding as the Apoſtles did, nor received it from Heaven, *&c.* *Myſt.* p. 242.

But we deny this ſilly conſequence, That becauſe what we receive is not by immediate Revelation, therefore it muſt be from Man (tho Man may be a means by which it is received) and that it is not from Heaven, nor the Gift of the Spirit, nor the Goſpel neither, becauſe not received by the ſame means the Apoſtles received it (to let go the nonſenſe that the Apoſtles received the Goſpel by means, and yet immediately, *viz.* without means) for the Goſpel is the ſame, whether received by the Miniſtry of Men, or without it: for whatever thoſe Holy Men of God, the Prophets and Apoſtles, have through the Aſſiſtance of the Spirit written and ſent down to us, we conſonantly thereunto preach unto our People; and therefore may truly ſay, As they delivered, ſo we preach, and ſo ye believed. But alas, it ſeems it cannot be the Goſpel we received, becauſe we are not Eye-witneſſes, as the Apoſtles were; we cannot ſay with St. *John*, *That which was from the beginning, which we have ſeen with our Eyes, and our Hands have handled of the word of Life:* Becauſe we had the fortune to be born ſixteen hundred years after the Goſpel was preached and confirmed, and ſo wanted the Happineſs of a perſonal Converſe with our Saviour, and had not the honour to feaſt with him in *Cana*, to be with him in the Mount, in *Galilee*, in *Samaria*, to ſee the Draught of Fiſhes, the Multiplication of Loaves, and all his other Miracles; becauſe we did not ſee him in the Garden, upon the Croſs, after his Reſurrection, or when he actually aſcended into Heaven; 1 John 1. 1.

Heaven; or at leaſt were not wrapt up into the third Heaven with St. *Paul*, and had not the abundance of Revelations that he had, therefore we know nothing of the Goſpel, tho we have as rational an evidence as the nature of the thing will bear, and that which all wiſe men were ſatisfied with, who never expected to be put into the ſame capacity, or to be in the ſame circumſtances with the Apoſtles and Diſciples of our Lord as to this matter. But we fear 'tis another Goſpel they pretend to than ours, their Goſpel being only a manifeſtation of a Chriſt within, his inward Life, Death, Blood, Reſurrection and Aſcenſion, which they pretend to feel, taſte, and ſee within them every day.

In the cloſe of this Citation, *George Fox* would have all People judg, and ſo would we too, whether it may not be the ſame Goſpel preached now by the Miniſtry of Men, and from Heaven too, that was received by the Apoſtles immediately from God; ſince we give ſufficient evidence, that 'tis the ſame we preach, which we received from them, tho we do not teach immediatly from God, or by Revelation. The Goſpel, he ſaith, is the Power of God, and therefore immediate. 'Tis true, the Goſpel is ſtiled both the Power and Wiſdom of God; and they are immediatly in God, for they are God. But then, that the Goſpel (which had a beginning) is ſo called, is not properly, but figuratively, as the Cauſe may be predicated of the Inſtrument; for the Goſpel is an Inſtrument of God's Power and Wiſdom for the Salvation of Believers. It may innocently enough be ſaid, Preaching the Word of God by a lawful Miniſter is the Power of God, becauſe the Power of God makes uſe of this means for the converſion of Thouſands; but then 'tis meant ſecondarily or ſubordinately, not originally and ſupremely.

Rom. 1.

There is a heavy complaint made for our omitting (after theſe words, *They are in the ſame Power, Underſtanding, Knowledg and immediate Revelation from Heaven, that the Apoſtles were in*) thoſe in the cloſe of the Sentence, *That underſtand the Goſpel*; as alſo thoſe, *And they that be in another cannot underſtand it.* Which amounts to thus much: Every one that underſtands the Goſpel, is in the ſame Power, Underſtanding, Knowledg, and immediate Revelation from Heaven, that the Apoſtles were in; and they that are not can never underſtand the Goſpel; when 'tis evident a man may underſtand the meaning of the Goſpel by the help of common Illumination without any ſpecial enlightning, much more without immediate Revelation from Heaven. But this is their general Sentiment and Opinion: *Geo. Fox* ſays the ſame with *Whitehead*, not only here, but in his *Journal*, p. 22. and *Penn* in his *Anſwer to* Faldo, p. 58, 64. Now for the honour of the Scriptures, that they may not ly under the Popiſh Imputation of ſo great obſcurity, we ſhall prove that they who are not in the ſame Power, Underſtanding, Knowledg, and immediate Revelation from Heaven that the Apoſtles were in, may yet underſtand the ſenſe of the Scriptures in things neceſſary to Salvation.

The Scriptures are plain in themſelves; *a Lamp unto our Feet, and a Light unto our Paths*, Pſal. 119. 105. and their Words manifeſt their Senſe to us, as other Writings do, if we have but the uſe of rational Faculties, and the common Illumination of the Spirit of God. And it were contrary to the Goodneſs and Juſtice of God to enact Laws, and make our Obedience to them neceſſary to Salvation; and yet propound them ſo darkly and obſcurely, that none ſhould be able to underſtand them, unleſs they enjoyed the ſame Power, Underſtanding,

ſtanding, Knowledg, and immediate Revelation from Heaven with the Apoſtles, which to be ſure the greateſt part of thoſe they wrote unto, *viz.* the *Romans*, *Corinthians*, *Galatians*, *Epheſians*, and others, never did. Beſides, the Scripture obliges all to whom they are delivered to believe and obey, and therefore to underſtand both the Promiſes and Precepts therof, tho they have not attained to the ſame Underſtanding, Knowledg, and immediate Revelation from Heaven which the Apoſtles had; nay, wicked men, who are far from any ſuch Knowledg and Revelation, *&c.* are yet bound, if they have the Scriptures, to underſtand them, ſince they ſin if they do not; *Mat.* 22. 19. *Ye do err not knowing the Scriptures*, ſays Chriſt to the Sadduces; and the conſequence is evident, becauſe God never obliges to an Impoſſibility.

Beſides, they will not ſure deny, but we may underſtand the Scriptures of St. *Whitehead*, St. *Pen*, St. *Fox*, and St. *Burroughs*, without the ſame degree of the Spirit the Apoſtles were acted by; and why not of St. *Peter* and St. *Paul*, who ſure were able to ſpeak as clearly and intelligibly as the former? We underſtand well enough what the Friends mean, when they ſay, *Infant Sprinkling is from the Devil, and the Pope*; when they ſay, *the Prieſts are Devils, Dogs, Beaſts, Hirelings*; and many more ſuch Characters drawn to the life by thoſe Artiſts in Railing. See *Fox*, *Hubberthorne*, *Truth's Defence*, and many more. And if we cannot underſtand your Scriptures, why are we invited to read them, who are carnal, deſtitute of the Spirit, of the Spirit we hope they were wrote by?

Again; Did not *Julian*, *Celſus*, and *Lucian* underſtand the ſenſe and meaning of the Scriptures, and many Articles of our Faith contained therein? Did they not ſcoff and jeer at them? not ſure at Ink and Paper, dead Letters, but the ſenſe they imported? They knew the meaning of thoſe words well enough, *A Virgin ſhall conceive, and bear a Son*, and laugh'd at them as an impoſſible Fiction: They well underſtood the ſenſe of that Scripture, 1 *Cor.* 15. 42, 43, 44. (even better than *William Pen*, who has allegorized away the literal meaning to a ſpiritual Reſurrection) and therefore ſcoffed at it as a Romantick Dream. And *Celſus* (who, as *Origen* tells us, boaſted that he knew all the Chriſtian Doctrines) derided both the Holy Virgin (asking if God were in love with her Beauty) and the deſcent of the Holy Ghoſt in the ſhape of a Dove, the Voice from Heaven, the coming of the Wiſe men, *&c.* as may be ſeen, *l.* 1. *p.* 30, 31. *Orig. contr. Celſ.* Theſe ſure were not in the ſame Power, Underſtanding, Knowledg, and immediate Revelation from Heaven, that the Apoſtles were in; and yet by a very common Illumination could diſcern the ſenſe and meaning of many Scriptures, But we may inſtance in one more, and he a great *Quaker* too, that certainly was not in ſuch Power and Underſtanding, *&c.* the Apoſtles were in, and yet underſtands the Scriptures well enough to his coſt: the Devil we mean; for he believes them, and trembles.

The Scriptures he brings, *p.* 18. parag. 5. prove nothing but what we have owned before: *Mat.* 11. 27. *No man knoweth the Father but the Son, and he to whom the Son will reveal him*; and hath not the Son revealed him to every one of us by the Scriptures? To the ſame purpoſe is that place, 1 *Cor.* 2. 9. *And the things of God knows no man, but the Spirit of God*: By the common Illumination of the Spirit he is enabled to underſtand the ſenſe of that Revelation, and by a more ſpecial one to underſtand it ſavingly, *i. e.* to believe and obey it; and all this without the ſame Power, Knowledg, Underſtanding, and immediate

Revelation from Heaven that the Apoſtles were in. And we are taught of God, and by the Spirit (*John* 6. 45. *Iſa.* 54. 13. *Jer.* 31. 33.) when we are taught by the Scriptures, they being the means uſed for our inſtruction; which is all that is obſerved in the Margin of the old Bible (in Q. *Elizabeth*'s days) by hearing of his Word, and inward moving of his Spirit, the Spirit cooperating with thoſe means. And the following Note upon *Jer.* 31. 33. has only reference to that more plentiful effuſion of the Spirit in the days of the Goſpel than was afforded under the legal Miniſtration; which tho no body ever denied, or yet by granting ſhall need to render leſs uſeful and neceſſary the preaching of God's Miniſters, or the reading of the Scriptures.

The Prieſt had ſaid, "Thou doſt not ſpeak in that degree of the Holy Ghoſt " as the Prophets and Apoſtles did, that ſpoke forth Scriptures. To which *George Fox* anſwers, *p.* 213. *Gr. Myſtery, Thou canſt not know Scriptures, but by the ſame degree of the Spirit the Prophets and Apoſtles had.* But *p.* 19. *l.* 14. *Whitehead* ſeems to boggle at this expreſſion, ſaying, *Now the Scripture* (*i. e.* the whole Scripture) *cannot be truly known* ('tis like he means all the dark Viſions, Myſteries, and Revelations, which no private Chriſtian is concerned to underſtand) *but by a high degree of the Spirit, if not the ſame*; but preſently comes to confeſſion that the true knowledg of the Scripture muſt be obtained by a degree of the ſame Spirit. Inſtead of the ſame degree of the Spirit, it is now a degree only of the ſame Spirit, which all know to be vaſtly different; and yet *thus the words ſhould have bin wrote at firſt, for they were ſo intended*, ſays this excellent Vindicator, had not *Fox*'s Infallibility nodded whilſt he was writing, and ſo miſtakingly wrote the ſame degree of the Spirit, for a degree of the ſame Spirit.

And now for a cloſe of this Head, 'tis a thing much to be lamented, and ought by all ſober Chriſtians to be ſeriouſly laid to heart, that ſuch perſons as both the *Foxes*, *Parnello*, *Eccles*, and a great many more of the Gang, who can ſcarce ſpeak or write good ſenſe, ſhould dare to challenge Inſpiration, and immediate Revelation from Heaven equal with the Apoſtles themſelves, a thing not to be claimed without the greateſt certainty in our ſelves, and the higheſt evidence given to Mankind; ſince the Glory of God, the Authority of the Scriptures, the State and Welfare of human Societies, as well as the Intereſt of the Chriſtian Religion, and the Souls of ſo many thouſands (eaſily intangled by ſuch pretences) are deeply concerned therein. May we not be convinced from the accounts given us by many learned and impartial Writers (mentioned in the Margin) that evil Deſigns, inward Heats, melancholy Fancies, Satan's Suggeſtions, nay, the want of good Arguments, have frequently taken ſanctuary under this ſacred Cover? It were eaſy to make good this by Inſtances, ſome from Hereticks in the primitive times, others from the Enthuſiaſts amongſt the Romaniſts, and very many from the Sectaries of late days both at home and abroad; as the perſons cited, and others have largely done. The Anabaptiſts flew high with this Claim, and it was their Blind to carry on every deſign: Their Founder *Nich. Storke* boaſted of Dreams and Viſions, rejecting the Scripture, as being a carnal and literal Rule, ſaying, God ſpake to him by an Angel, and revealed to him his Will in Dreams,

Sleidan's *Comment*, 5th *and* 10th *Books*. Roſs's Appendix *to his* View of all Religions. Caſaubon of Enthuſiaſm. Spencer's Vulgar Prophecies. Rutherford's Survey of the Spiritual Antichriſt. Short Hiſtory of the Anabaptiſts in *Germany*.

Rutherford, *p.* 6, 7, 8.

Dreams, promiſing him the place of the Angel *Gabriel*, and the Empire of the World. See the *Short Hiſtory of the Anabaptiſts of* High *and* Low Germany, chap. 2. p. 6. His Follower *Tho. Munſter* pretended the like Communications from God, and would fain have gained *Luther* to his ſide; but he wrote to the Senate of *Mulhayſen* (a famous Town in *Thuringia*) to beware of that Wolf. *John Becold*, a Taylor, afterwards called *John* of *Leyden*, carried on all his Deſigns by a pretence of immediate Revelation from Heaven; and the great Miſchiefs cauſed thereby are abundantly known, above a hundred thouſand being kill'd by occaſion of theſe bloody Inſpirations. *John Matthiz*, or *Matthias*, the Baker of *Harlem*, had Secrets reveal'd to him, which God had not reveal'd to others, he being *Enoch* the ſecond High Prieſt of God, and was in effect perpetual Dictator at *Munſter*. Yea, *Herman* the Cobler profeſs'd himſelf a true Prophet, and the true *Meſſiah*. Theſe, with *Knipperdolling*, *Tuſcocurer* the Goldſmith, and many more of that Sect, pretended Inſpirations from Heaven for all they did and ſaid, and at all turns made known their Revelations to the People, which betrayed them to Ruin and Deſtruction, which made *Melanchthon* ſeverely cenſure them, ſaying, "Theſe Fanatical Dotages are accurſed: And we (in "oppoſition to ſuch who aſſert new Revelations are to be expected from "God) do declare, that God out of his infinite Goodneſs having revealed his "Will to us in the Goſpel, other Revelations are not to be expected. And 'tis evident, Revelation has been pretended for very ill purpoſes among the *Quakers* themſelves; one of them replying to his Creditor, 'Tis revealed to me that I owe thee nothing. Thus *Mary Gadbury* pretended a Revelation to get ſome Cloth from Mrs. *Woodward*: And there were two *Quakers* near *Stukely* in *Yorkſhire*, whoſe Conſciences bidding them deſtroy Original Sin, they apprehending their Mother was the Fountain thereof, went and murder'd her. Agreable to the Practices of ſome of the Anabaptiſts beyond Sea, who being drunk with Enthuſiaſm (the ſpiritual Lunacy of this Schiſmatical Age, as a Learned Man calls it) committed many ſuch wild Freaks: One of their Sect being in his prophetical mood, call'd his Father, Mother, Brother and Siſters to him, and commanding his Brother to kneel down, cut off his Head with one Blow, crying out, The Will of God is done. Thus *John* of *Leyden*, led by his prophetical Spirit, wrote ſeveral Concluſions, which he commanded the Preachers to teach the People; the ſum of which was, That men are not tied to one Wife, but may have as many as they pleaſe (and he had fifteen for his ſhare) which when they refuſed, he declared, the Doctrine was revealed to him from Heaven, and commanded the firſt Oppoſer thereof to be beheaded, which was done preſently.

Hiſt. of the Anabapt. *chap.* 3. *p.* 21.

Melanct. de numero ſacramento.

See Chriſtianity no Enthuſiaſm, *pag.* 125, 126.

Dr. Hicks. Short Hiſtory of the Anabaptiſts, *p.* 51.

P. 24.

Theſe, and the like Extravagancies made a Learned Man declare, "That "it was a dangerous Principle to aſſert, That immediate Revelation, or Inſpi- "ration, is not ceaſed, but is a ſtanding and perpetual Gift in the Church of "Chriſt; and that this Spirit is not like the Spirit in the Primitive times, to be "tried by the Scriptures and Reaſon, but both of them are to be tried by it, as "*Barclay* in his *Theſes* aſſerts. And he very well obſerves further, "That a- "mongſt all the miraculous Gifts taken notice of in the New Teſtament, there "is no mention made of *Heroical Impulſe*, by which men were ſometimes irre- "ſiſtably moved from the Spirit under the *Jewiſh* Oeconomy to execute Judg- "ment in an extraordinary manner upon the Enemies of God: for God being

Dr. Hicks's Spirit of Enthuſiaſm exor- ciſ'd, *p.* 37, 38.

P. 39.

'the Political King and Legislator of the *Jews*, did, as other absolute Monarchs do, in some special Exigencies send men with extraordinary supra-legal Commissions, to do present execution upon great and dangerous Offenders, without staying for the ordinary process by Law; but our Saviour (one end of whose coming was to put an end to the *Jewish* Oeconomy, and who came not to destroy mens Lives, but to save them) gave no such Gifts unto Men: There is to be no Fire from Heaven, nor no *Phineas's* under the Christian Dispensation; accordingly, the first Apostolical Ages of Wonder were utterly ignorant of killing Impulse and Zeal.——And let us, saith he, *P.* 40. a little more particularly reflect upon that blasphemous Doctrine of the *Quakers* concerning a spiritual Ministry and spiritual Worship, whereby they pretend that the Holy Ghost now comes down upon their Assemblies, as it did in the Apostles time, and moves them to preach and pray by inspiration, without any regard to Condition or Sex.

'Hence when they meet together, they sit hanging their heads in a silent dumb manner, till the Spirit, as they pretend, shall move some body, it is indifferent be it Man or Woman, to preach or pray: Accordingly they call their Preaching, *Prophesying*, and precariously say, that they have the Spirit of Adoption by which they call God *Father*; and that the Spirit in the inspired Minister maketh intercession for them with unutterable Groans: that they groan sufficiently we grant, for sometimes in their Meetings they do nothing else; but if their groaning or vocal Devotions be from the Spirit, how comes it to pass that the Spirit never moves them, as it did in the Apostles days, to pray and prophesy in unknown Tongues? When we shall see in their Assemblys, as the unbelieving *Jews* and *Gentiles* did in the Primitive Christians Meetings, that they have the Gift of Tongues, and the gift of interpreting thereof; when together with the Gift of Tongues, we shall see that they have, as the Christians had, all the other miraculous Gifts; when we shall see that they shew themselves to be Prophets, and spiritual in receiving what this Apostle hath written (in particular, that *a Woman should not speak in the Church*) as the Commandments of God: And lastly, when with all this they shall preach no other Doctrine than what the Apostle hath preached, and the Catholick Church received, then we will believe, if they be lawfully baptized, that it is the Spirit which is speaking in them, and that God is in them and among them of a truth; but till then we must believe them all to be Impostors, or Enthusiasts, or Blasphemers of the Holy Ghost. Thus he, enough to silence all their pretences to immediate Inspiration, which has been the common Stale of each fanatical Party to influence the People by; so the *Libertines* would boast of their Intimacy with God, and all their talk was *de Spiritu*, of what Communications they had from the Spirit (as *Calvin* notes.) *Henry Nicholas*, the first nominated Elder of the Family of Love, pretended to Visions and Revelations, and Conferences with Angels, and said, *He was raised by the highest God, anointed with the Holy Ghost, godded with God in the Spirit of his Love.* *Caspar Swenkefield* pretended to the Spirit, and Enthusiastical Dreams, called for spiritualness, and the Spirit, and the internal Word, revealed his fancys to *Luther*, who sharply rebuked him, but to no purpose, Pertinacy cleaving to the Plague of Heresy, says our Author: his Errors are there recited, they were condemned by a Synod at *Norimburg*, *Anno* 1554, and by the Confession of the Divines of *Mansfield* 1555. who tell us, he had

Calv. adv. Libertines, *c.* 2. *See* Rutherford's *Survey of the Spiritual Antichrist*, cap. 9. p. 55, 56, 57, &c.

Rutherf. *cap.* 5. p. 15, 16, *&c.*

Id. *Part* 2. p. 211.

had vexed the Church thirty years. That *American Jezabel* (as she is called) Mrs. *Hutchison*, deceived and drew away many, boldly asserting, "that "her peculiar Revelations about Events to fall out were as infallible as any "parts of Scripture, and that she was as much bound to believe them as the "Scripture, for the same Holy Ghost was the Author of both. It were endless to recite what is said of this sort of People, who all deluded the World with the Pretence to Visions, Revelation, and immediate Teachings from the Spirit, which was the shield they laboured to secure themselves by when assaulted by the Ministers of the Gospel; and therefore we have great reason to caution our People against itching Ears, and the being fond of new things, but more especially to avoid those who pretend to new Lights and Revelations, as being but Wolves in sheeps clothing, remembering that 'tis recorded, to the great praise of the *Bereans*, that upon St. *Paul*'s preaching they searched the Scriptures daily whether those things were so. *To the Law, and to the Testimony; If they speak not according to this word, it is because there is no light in them:* which shows that this ought to be their rule to try all Doctrines by.

CHAP. VI.

Of the SCRIPTURES.

GEO. *FOX* in his Piece, stiled, *News coming out of the North, written from the Mouth of the Lord*, &c. saith, *Your Original is Carnal* Hebrew, Greek, *and* Latin——A learned Man reading this, wondered, and well he might, how *Latin* came to be an Original; and we cannot guess, unless it be to make a court to the Church of *Rome*, which has decreed the vulgar *Latin* to be as infallible and authentick as the *Greek* and *Hebrew*; and had he brought in the *Latin* Service, as well as the *Latin* Bible, we had been *Al-a-Mode Roman*. Who knows, tho not he, yet his infallible Successors may one day make that authentick too? Oh this Infallibility can do strange feats when it pleases. But he goes on, "Your Word is carnal, the Letter and the "Light is carnal, the Letter——their Original is but dust, which is but the "Letter, which is Death: and their Gospel is but Dust, *Matthew*, *Mark*, *Luke*, "and *John*, which is the Letter. *See* Brief Discov. p. 9.

To this *Geo. Whitehead* answers here, "That the Letter it self is not made up "of spiritual Matter, or of lasting materials, but of such as will decay and turn to "dust. A wonderful discovery, That your Gospel *Matthew*, *Mark*, *Luke*, and *John*, are not printed with never-failing Ink, and upon immortal Paper! he tells us, in *Innocency Triumphant*, p. 17. "they mean no more than the Writings, "abstractly considered as in Paper and Ink, and false Ministers, dead preach-"ing and commenting on them. Well, *George*, if thou hadst but as much honesty as wit, tho in that there is but bare measure, thou wouldst not abuse us with such a trifling Answer; Was ever any thing properly called Carnal, that was not capable of being made spiritual, Carnality being only the want of Spirituality in a Subject capable?

And 'tis as improper to say, Ink and Paper are carnal, as a Stone is blind; would it not be a wise business for one to discourse of a carnal Dog, a carnal

nal Horſe, a carnal Tree, or a carnal Block, as if there were thoſe that could be ſpiritual? But further, who ever thought the innocent Letters of the Alphabet, and the Scrivener's Bottel, ſhould be accuſed as carnal, or *Hebrew* and *Greek* ſhould have the fortune to be cenſur'd as carnal Languages, and not *French*, *Spaniſh*, or *Italian*, unleſs it was becauſe *Hebrew* and *Greek* were the firſt Languages whereby the Doctrine of Salvation was conveyed to the World, without the leaſt mention of Light within, unleſs with a note of infamy (*if the Light in thee be darkneſs*) O! 'tis this carnal *Hebrew* and *Greek* which has done us all the miſchief, that has chok'd us with this Serpents meat. But *Fox* tells us, *We Dogs, Serpents, Swine, feed upon the Letter, which is Death*; tho we think 'twas never heard that ever any fed upon the Letters of the Alphabet, and a Bottle of Ink, and took them for his dinner; or how Pen, Ink, and Paper ſhould kill any, unleſs he were ſuch a Fool as to choke himſelf by ſwallowing his Bible. No, no, *Quakers* are not ſo ſilly, tho wicked enough, to think ſo: there's no queſtion but 'tis ſomewhat conveyed to us by their Letters and Languages they have their ſpight at, as appears further by what he ſaith here, "Your Word is Carnal, and your Light is Carnal, your Goſpel is Duſt, *Mat-* "*thew*, *Mark*, *Luke*, and *John*, which is the Letter. Sure our Word, our Light, our Goſpel, our *Matthew*, *Mark*, &c. are ſomewhat elſe beſides Ink and Paper; and if not Pen, Ink, and Paper, they muſt be ſomewhat conveyed to our knowledg by them. But he tells us, they mean only our dead preaching and commenting on it: ſo then, God be thanked, the Letter is alive again, and 'tis only our preaching and commenting on it is dead; tho *Fox* in direct oppoſition to him, ſays, 'tis *the Letter is dead*. But let us a little expoſtulate with the two *Georges* herein: Why are they not as bold and plain with their own Writings, as they are with the Scriptures? are they not Pen, Ink and Paper as well as theſe? or are the Ink and Paper of *Fox*, and *Burroughs*'s writing made of more laſting materials than our Bible? How comes it to paſs then that they are not Duſt, and Death, and Serpents Meat, as well as the Scriptures? No, they are all meſſengers from Heaven, given from the Mouth of the Lord, ſealed with the Eternal Spirit: What care is there to guard the honour of their own Writings (ſee *Snake in the Graſs*, *p.* 102.) *To you this is the Word of the Lord*, ſays *Fox*, every where of his Scribbles. No, no, yours are not dead, and killing, Serpents Food; they are all Manna, Quail, Honey and the Honey-Comb, our Souls Nouriſhment, as *Coal* ſaid of *Fox*'s Book; a good ſtomach ſurely he had which could feed ſo ſavourly (as ſome *Africans* are ſaid to do) upon Guts and Garbage, nay on Snakes and Serpents: In the mean time St. *Paul*'s Scriptures are but Duſt, Huſks, Rottenneſs, ſcarce Dogs-meat. 'Tis true, of late they give the Scriptures better names, but 'tis their cunning Artifice very highly to complement and careſs this Favorite of the People, eſpecially when they have ſome Act of Parliament to procure which may tend to their advantage; and when their turn is ſerved, perhaps you may hear of them under their old Character, and they may be as much Serpents Meat as ever. That place, 2 *Cor.* 3. 6. which they often quote to depreciate the Letter of Scripture by, is underſtood of the Legal ceremonial Diſpenſation, which the Apoſtles were not made Miniſters of; and in that place the Law is the Letter that kilieth, and the Goſpel the Spirit which giveth Life, as will appear plainly to them who attentively read the following Verſes to the end of the Chapter.

Lawſon's

Lawſon's Brief Diſcovery, p. 9. ſaith, "The Miniſters are *Babylon's* Merchants, "ſelling beaſtly Ware for a large price, the Letter, which is Duſt and Death. A very high complement to the Miniſters, as if they were no better than a company of Pedlars that cheat the Country, ſelling the excrements of Beaſts cunningly dreſt up, for choice Perfumes: but our comfort is, we fare as well as the Holy Scriptures, for they are the beaſtly Ware we ſell, as follows; *the Letter, which is Duſt and Death.* Here *George* begins to open againſt the injuſtice and falſhood of this Quotation, ſaying, the Quotation runs thus, *ſelling beaſtly Ware for a large Price, all the week time heaping up a rabble of Notions into the Brain:* And there he ſtops, as *Balaam's* Aſs could be got no further for the Sword; truth is, had he gone any further, he would have felt the point of it, which was in theſe words, *the Letter which is Duſt and Death*; ſo that beaſtly Ware relates not only to the rabble of Notions in our Brains, but to the Letter alſo.

George ſays again, "This was never ſpoken of the Miniſters without exception, "but of the falſe Miniſters. *Geo.* we thank thee for nothing, we know who they are very well that are the falſe Miniſters in your account, even my Lord of *Canterbury*, and all the Biſhops and Prieſts of the Nation, that take Tithes, as *Rob. Barclay*; that Antichriſtian apoſtatized Generation, the National Miniſtry: And as *Smith* ſays, *They are the falſe Miniſters which preach Chriſt without:* ſo that all the Chriſtian Miniſtry in the World are here rank'd as well as ours, amongſt a company of cheating Pedlars; And when he ſays, He excepts the Miniſters that are not the falſe ones, he excepts none but themſelves.

P. 20. l. 19.

His Anarchy, p. 41. *Primmer*, p. 8.

Br. Diſcov. p. 9. quotes *Saul's* Errand; "All that ſtudy to draw a living thing "out of a dead, the Spirit out of the Letter, are Conjurers: neither is *Fox* alone, for *Lawſon* ſays the ſame, "The Prieſts of the World are Conjurers, raiſing "dead doctrines out of the Letter, dead reaſons, dead uſes, dead motives.

P. 7.

His brief Diſcovery of the threefold ſtate, p. 7, 8, 9, 10.

We have proved before 'tis not the Scripture as it is barely Ink and Paper, but as containing a Syſtem of Doctrines neceſſary to be believed and practiſed for our Salvation, which they profanely call *a dead Letter*, which is yet that very ſalutary Letter the Spirit himſelf hath written to his Church: Beſides, how can we, or the Devil himſelf, draw any Doctrines Reaſons or Uſes at all, from Paper and Ink abſtractly conſidered, as *G.* ſays, but from ſome doctrinal Propoſitions contained under thoſe Letters; and ſo there will be no ſuch need to conjure to raiſe a living thing out of a living, *viz.* the Word of Life, or a ſpiritual Doctrine from the Spirit's Letter: yet thus all the Miniſters of the Goſpel, from Chriſt's time to this day, are villainouſly traduced by the *yea* and *nay* Men, as a company of Magicians and Sorcerers that work by the Black Art, that preach out of the Scriptures as out of a conjuring Book; and no doubt thoſe Wretches would not be much concerned to ſee them burnt with the reſt of thoſe Books of Sorcery, thereby to ſpoil the Prieſts trade of conjuring by them.

Acts 19. 19.

Here again *G.* upbraids us of partiality, for leaving out ſome paſſages of *Fox*, wherein he diſtinguiſhes between the Letter and the Light, the Letter and the Spirit; while, by his good leave, the Letter containing ſuch Doctrines as aboveſaid, is the Light as *David* ſays, the Spirit's Epiſtle to us, containing lively Directions in our way to Heaven, the lively Oracles of God, which are quick and powerful, and therefore there needs no conjuring to raiſe Spiritual matter out of them.

P. 20. l. 29.

As

As for what he adds, *ibid. Mic.* 3. 11. that the Prophet propheſys againſt ſuch Prieſts that preach for hire, we can't imagin how it comes to be fetch'd in here, unleſs it be a device to ſtart another Subject before us about Tithes, on purpoſe to divert us and draw us off from the purſuit of their Blaſphemy: only, by the way, we ſay our Tithes are no Hire; neither did we ever hear that it was accounted Wages what was paid to a Man out of his own, of that which was due Debt before.

* *P.* 9. *l.* 31. † *P.* 101. * *Brief Diſcovery* quotes Truth's † defence, ſaying, "'Tis dangerous to read "the Scriptures, which the Prophets, Chriſt, and his Apoſtles ſpoke forth free-"ly. *G. Whitehead* clamours hideouſly, the Quotation is abuſed; for he ſays the words are theſe: "Tis dangerous to read, and to make a trade of that which "the Prophets, Chriſt, and his Apoſtles ſpoke forth freely, and to give mean-"ings to it contrary than it is. We have not now the Book by us, and there-fore are forced to yield him his Quotation; neither do we ſee any great hurt it will do us as he hath ſtated it; for he makes three different Sentences of it, joined together by two Conjunction Copulatives, 'tis dangerous to read them, and to make a trade of them, and to give contrary meanings to them: ſo that with him every one of theſe is dangerous, both to read them, to make a trade of them, and to pervert the ſenſe of them, which is Blaſphemy. Nay further, we ſay 'tis a profane Slander upon the Scriptures, to affirm that they are dangerous to be read by any, tho they wickedly make a trade of them, or pervert their Meaning; 'tis only that wicked Merchandize and Perverſion that is ſo dangerous: nay, to ſay 'tis dangerous for Men to read the Scriptures, that read them with a deſign to pervert and ſcoff at them; ſuch a deſign is dangerous, but not their reading, the reading the Scriptures being a good means to bring them into better Temper and Sobriety. 'Twas happy for St. *Auſtin* that he heard that Sermon of St. *Ambroſe*, tho it's ſaid he went with a purpoſe to flout and jeer at him: and the Officers had no reaſon to repent them of their coming to Chriſt, though they came with a purpoſe to take him Priſoner, who were ſo happily taken by him; they could not, *for never man ſpake like him.* So then this muſt ſtill go for a Blaſphemy againſt the Scriptures, that it's dangerous to read them, as 'tis to make a trade of them and pervert them. As for what he ſays, 'Tis dangerous for any to read them for an unlawful end, we ſay, 'tis not the reading them is dangerous, but the propounding an unlawful end is dangerous; ſuch a man that hath ſuch ends, may ſafely read them, though he may not ſafely read them with ſuch ends. Come, come, *G.* never ſtand mincing of this gob, 'twill go down well enough with other Friends. *Iſaac Penington* very ingenuouſly tells us, 'That Knowledg gain'd by the Letter 'of the Scripture makes a Man wiſe and able in his Head to oppoſe Truth, and 'brings him into a ſtate of Condemnation, Wrath, and Miſery beyond the Hea-'then, and makes him harder to be wrought upon by the Light than the very 'Heathen. This Citation of *Faldo*, *Will. Penn* quotes and owns. Well ſaid *Iſaac*, thou ſayſt the Knowledg gain'd by the Letter makes us worſe than Heathens, and it muſt be very dangerous ſure to read ſuch a Letter that will make us all turn Heathens or worſe; perhaps to *Will. Penn* this ſeems to be no fault to make us Heathens, ſince with him, to be an Heathen and a Chriſtian is all one: He ſays every meek and patient Man is a Chriſtian; he argues largely for Heathens to be Chriſtians.

Ibid. l. 16. John 7. 45, 46. *Invalid. of Faldo's Vindic. p.* 124. *His Addreſs to Proteſtants, p.* 118, 119.

Thomas

Thomas Elwood juſtifys this, That moral Heathens are very good Chriſtians, and pleads for his Maſter *Penn* at large: ſo that a Man may learn the Principles of Chriſtianity out of a *Seneca*, or a *Socrates*, as well as out of a Bible. Well, whatever *Whitehead* may think, if *Iſaac* ſays true, that the reading the Scriptures will bring us into an Eſtate of Wrath worſe than Heathens, we can't but think it ſadly dangerous to meddle with them; and if *Will. Penn* be to be believed, the Scriptures are at leaſtwiſe needleſs, and 'tis but a wiſe caution to caſt them quite out of their Meetings. *See his Anſw. to Keith's Narrat. p. 75.*

* *Brief Diſcovery* quotes *Fox* and *Hubberthorn* † again, ſaying, You might as well condemn the Scriptures to the Fire as ſome of our Queries; and alſo giving this Reaſon, Becauſe our giving forth Papers and printed Books, is from that ſame immediate Eternal Spirit of God. *G.* ſays 'tis a great Evil to condemn the Scriptures to the Fire, or any of their Books given forth by the Eternal Spirit of God; as without queſtion all thoſe are that are authoriſed by their ſecond Day's Meeting, nay, all that they have ſpoken or printed, or elſe they muſt be Conjurers that have ſo ſpoken and printed, if not from the mouth of the Lord: you may be ſure *Fox's Great Myſt.* and *Burrows's* Works were ſo, for they ſtoutly witneſs it in the beginning of them. May the Bible as well be burnt as theſe? Moſt impudent Blaſphemy! To compare ſuch Writings full of Ignorance, Blaſphemy, Barbariſms, Nonſenſe, Contradictions, pouring out ſuch Filth and Naſtineſs upon God's Miniſters, not to be read but when a Man ſtands in need of a doſe of Phyſick to make him vomit! Muſt ſuch Stuff come in competition with that holy and heavenly Syſtem of our Religion the Scriptures, that are able to make a Man wiſe unto Salvation? Ah *G.* may we as well ſpare all the Bibles the World as ſuch Writings? This thou cunningly inſinuateſt while thou only ſayſt, 'Tis dangerous to burn them both; but rebukeſt not in the leaſt that blaſphemous compariſon, That 'twas as well to burn the Scriptures as their Writings; but ſpeakeſt as if it were equally wicked to burn either, which *Fox* and *Hubberthorn* have ſpoke out plainly: yet ſometimes the Bible is the beſt Book in the World, though now it be no better than a nonſenſical Battledoor, and may as well be burnt. We have known the time when ſuch a compariſon as that would have made their Tongues have hiſt with an hot Iron; though we are accounted Perſecutors, we rather deſire their Tongues ſhould confeſs the Blaſphemy than ſo hiſs for it.

* *P. 9. l. 27.*
† *Truths Defence, p. 2. and 104.*

'Twere an eaſy matter for us to pretend to immediate Revelations and Inſpirations, ſuch as the Apoſtles had, as well as they, and we could cry as loud as they, This is from the Mouth of Lord, a Meſſage from the Great God, and could prove it too by the ſame Argument that they prove theirs by; we are ſure of it, and we could cluck and call Shoals of Followers after us among the credulous Multitude, as well as they: but we dare not be ſo bold with God, as to ſet his Hand and Seal to every Fancy and Dream of our own, and call it divine Revelation; nor dare we be ſo treacherous to the Souls of Men, as to loobel them into a ſnare by falſe Lights, or to hold up an *Ignis fatuus* before them, which God knows ſome are apt enough to follow, thereby to lead them into Pits and Precipices: could they prove their Revelations as convincingly as Chriſt and his Apoſtles did theirs, we ſhould not envy them the compariſon. What multitudes of Miracles were wrought by them before multitudes of inquiſitive and prying Enemies, confeſt by the moſt malitious of you; ſuch as out-

did all the pretended and apelike imitations of the Devil's Inſtruments. *Moſes*'s Serpent ſwallowed up all the Serpents of the Egyptian Sorcerers, and St. *Paul* could ſtrike *Elimas* the Sorcerer himſelf with Blindneſs for all the power of his magical Inchantments.

Acts 13. 11.

Good Sir, immediate Revelation, ſuch as Chriſt's and his Apoſtles were, is of greater conſequence than to be taken upon truſt; do you think we will be put off with ſuch Miracles, as *Fox*'s *Journal* boaſts of, for the proof of it, ſuch as were done no body knows where, nor when, having no witneſſes to them; publiſhed 20 or 30 years after they were ſaid to be done, or with ſuch Tricks as *Simon Magus* is ſaid to have done in his own name, which made ſome ſay he was the power of God, or ſuch as were done by the Jewiſh Exorciſts, *In the name of Chriſt we adjure thee by Jeſus whom* Paul *worſhippeth:* Becauſe they ſaw St. *Paul* do ſo many Miracles by Faith in the name of Chriſt, they thought they might do the ſame by uſing it as a Spell or Charm.

Acts 19. 13.

Fox indeed thought it would add ſome Authority to his Deluſions if he could commend them to the World with ſuch a Divine Atteſtation, and therefore wickedly pretends to it; his Battledoor is filled with all the learned Languages which he tells you were as nothing, but as Duſt to him; and *G.* underwrites his name to ſeveral Pages, to beget an opinion, that he could ſpeak with Tongues: ſome *Quakers* have told us, they thought verily he had attained to it; ſeveral have travelled to convert the Turk and Pope, preſuming upon the Gift of Tongues, as the Apoſtles had; and when they came before them could ſpeak nothing but Mother-Engliſh, which gave them occaſion to admire nothing ſo much as their Impudence and Madneſs: and it was evident at laſt *G. Fox* for his *Polyglot Battledoor* was more beholding to his Gifts of Gold, than his Gift of Tongues.

One of them gets an heap of Wood, and lays it in order, and expects Fire from Heaven, as the Prophet *Elijah* had obtained at his requeſt; but the poor Man went away troubled, and almoſt angry with God Almighty that he would not come at his call.

Eccles offered to faſt a vye with any of us for 7 days and 7 nights: And a Jury found that *Parnel* had ſtarved himſelf by attempting to imitate our Saviour's Abſtinence: Well, but tho theſe Miracles had the Misfortune to miſcarry, if they will be thankful, we will help them to two that were Miracles indeed; one was wrought by *G. Fox* in his *Profeſſors Catechiſm*, 'And is not (he 'ſays) the Pope the Mother of all your obſerving days, *&c.* Here's a Man converted into a Woman, and that a Pope too; perhaps you may think this was Pope *Joan* that was the Mother of this obſerving days, *&c.* no, we can aſſure you, to maintain the credit of the Miracle, which the envy of ſome would overthrow, it was a Man, and the Name Pope Father ſignifies as much, elſe it ſhould have been, Is not the Pope's the Mother of, *&c.* If this will not paſs for a Miracle, nothing will; you ſhall have another if you pleaſe, reported by *Will. Smith*: 'Theſe things, ſays he, called Baptiſm, and Bread and Wine, aroſe from the 'Pope's Invention: Here we have a Man inventing and deviſing before he was born: for neither Pope nor Popery appear'd in the World till 600 years after the practice of them. We muſt needs own theſe to be Miracles, and to carry a ſufficient Evidence and Demonſtration with them, but 'tis of their Ignorance and Folly.

Serious Search p. 58.

P. 13. Quakers Quib.

Indeed *Will. Catton* in his moderate Inquiry abandons all Pretences to them, and

and *Whitehead* does the ſame; ſays he, "They would have a Sign, that "they might believe, but none muſt be given them but that of *Jonah*; for "they are an adulterous Generation, that ſeeks one, ſaying, ſhew us a Sign, or "work us a Miracle, that we may believe: Profanely abuſing that inſtance of our Saviour, who had wrought Signs and Miracles ſufficient for their conviction, but not to gratify their Curioſity. Our Saviour was pleaſed to work a great many among the unbelieving *Jews*, but not a Sign can we get from theſe new Revelation men, tho we beg never ſo hard for it: Methinks they might give an adulterous Generation one for pity ſake, and we will ask no more. Quakers Plainneſs, *p.* 34.

Penn tells us, *There is no need of Miracles, becauſe they pretend not to a new Miniſtration.* But, by his leave, he does to new Revelations. Truth is, they now begin to be aſhamed of their pretences to them, and to leſſen their Authority as much as may be; to diſparage the Grapes, as the Fox in the Fable, becauſe out of their reach. Quakeriſm a new Nickname, *p.* 15.

Shewen ſpeaks as if they had done no good for the conviction of the World; a groſs Untruth, tho it ſignifies little, if there had not been many convinced by them, if they have been an apt and a rational way of conviction, as they muſt certainly be, when God ſhall exerciſe his Almighty Power in working them for our conviction: Therefore to reject the Goſpel after ſuch means of Conviction, is the Sin againſt the Holy Ghoſt, that cannot be forgiven, as appears *Mat.* 12. becauſe hereby we reject the beſt evidence that God Almighty could lay before us for our conviction. *P.* 153.

Shewen (ibid.) tells us that *Converſion and Regeneration are greater Miracles than thoſe outward ones wrought by Chriſt or his Apoſtles.* If this were granted, yet they are not ſo proper to convince, becauſe not viſible: they can be no evidence to an Unbeliever, becauſe not ſeen by him. We are ſure the other Miracles were the Evidence Chriſt and his Apoſtles appeal to every where; neither would the Almighty Power of God have been ſo often engaged to work ſo many Miracles to ſatisfy the curioſity of Spectators, as Juglers ſhew their Tricks, but to convince people of the Divine Teſtimony of thoſe that wrought them.

Fox ſays, they are *in the ſame Power, Underſtanding and Knowledg the Apoſtles were in, and immediate Revelation from Heaven that they were in.* There was one *Petrus Johannes*, a *Franciſcan* Friar, got many Followers after him, called ſpiritual men, *Fratricelli:* They all agreed their Doctrine was from God by immediate Revelation, and that all the Writings of that *Petrus* were revealed to him. Their Doctrines are there reduced to theſe 4 Heads: Emericus direct. inquiſition. *p.* 2. *queſt.* 15. *error* 35.

1. Evangelical Poverty. They were not to pamper with delicate Diet, or ſpruce up themſelves in gay fantaſtick Habits, no Lace, nor Points, nor Ribbons; they were to be all leathern men.

2. The Doctrine of Perfection. They had no failings neither.

3. The unlawfulneſs of Swearing. It ſeems nothing but *yea* and *nay* would down with them.

4. Oppoſition to the carnal Church. Would not any one believe a *Metempſuchoſis* here, and that the Soul of *Petrus Johannes* was entred into *Fox*, and we were *Quakers* now after the Order of St. *Francis?* But come let us ask theſe Revelation-men a Queſtion: Can they ſhew me any reaſon why we ſhould believe them ſo extraordinarily inſpired as Chriſt and his Apoſtles, any more than *Munſter*, *John* of *Leyden*, or *Muggleton?* Either I muſt believe every one

that pretends to it, or I must have some reason why I should believe one rather than another. We would fain know what other rational proof they can bring of a Divine Revelation, than Miracles? Can we imagine that a Wise and Righteous God should call immediately, and send persons into the World, for nothing but to be laught at, giving them no Gifts nor Signs, whereby they may be distinguish'd from other folk, and certainly known to be so called and commissioned, that men might obey them? We would fain know what other Signs are there that may convince a rational person, but Miracles? It was a Maxim amongst the *Rabbies*, that whenever God sent a Prophet to a People, he gave him a Sign or a Wonder, that the People might know God had truly sent him; and therefore the *Jews* would not be satisfied without a Sign from Christ: And St. *Peter* calls to the men of *Israel*, *Hear these words*, says he; *I preach no other Jesus to you, than him that is approved of God by Miracles, and Wonders, and Signs done in the midst of you, as your selves know.* And our Lord himself is pleased to make his appeal to them, *John* 10. 25. *The Works that I do in my Father's name bear witness of me.* V. 37, 38. *If I do not the Works of my Father, believe me not; but if I do, tho you believe not me, believe my Works.* And *John* 15. 24. *If I had not done the Works that no man did, they had not had Sin:* And if it had not been a Sin not to have believed the Son of God himself without a Miracle, sure it would not be a very great one, if we should reject the testimony of Cobler *Fox* without one.

Maimon. de fundam. legis, c. 7. §. 11.

Acts 2. 22.

Brief Discovery, p. 10. quotes *Burroughs*, p. 47. saying, "That's no command "from God to me, what he commands to another; neither did any of the "Saints which we read of in Scripture, act by a Command which was to "another, not having a Command to themselves. *Smith* speaks plainly, "The Scriptures have no authority of themselves to oblige us. No, *Will?* We hope *George Fox's* Commands have authority of themselves to oblige, especially those weighty Commands about slit Peaks, short black Aprons, Vizard-masks, Skimmindish Hats, to thee and thou Men and Women, tho St. *Paul's* have none. How useless does that render the Scriptures to us! for if we have a Command in our selves from the same Spirit that gave them forth, that inward Command will be sufficient to oblige us, if there were no other in the Scripture; so that that were altogether needless. But that's not all; for *Burroughs* tells us, *They that take up a Command from the Scriptures, are in the Witchcraft.* Good Mr. *Burroughs!* wouldst thou take such an answer from any of thy Servants, that God it seems must be forced to take from you, should you command them to do a lawful thing? No, Sir, we thank you; till we have a Command in our selves, thy Command is of no authority to oblige us at all. But thou wouldst take it much worse sure, if they should say, thou wert a Wizard, or in the Witchcraft, if they should obey thee. Or would *Quakers* take such an answer from their People, when they have been speaking to them from the mouth of the Lord? And yet that lewd Wretch is so bold and impudent, as to tell us, that when God Almighty commands his Servants, they are no less than Witches and Devils, and have familiar conversation with that Fiend, that take up a Command from his Scriptures.

Catechism, p. 5[illegible].

P. 105.

P. 5.

Fox jun. says, *You took it from the Letter, and never received a Command from God for it:* As if the Command he received from the Letter had not been from God. A Command it seems it was, but not from God. We wonder then from who

whom it was; it was not sure from the Devil, as *Burroughs* intimated just now, when he saith, *He that takes up a command from the Spirit, is in the Witchcraft.* Scriptures

Whitehead speaks of *Pen* to the same purpose, saying, "No command in "Scripture is any further obliging to any man, than he finds a Conviction upon "his Conscience, otherwise men should be engaged without or against Convicti- "on. And again he says against *Faldo*, "The reason of our obeying the Scrip- "ture is Conviction, Manifestation, and drawing of the Light. So that of themselves they have no more authority than an *Æsop*'s Fables; all the authority they have is from those Convictions and Drawings of the Light within: and no man sins in not obeying Scripture Commands, till he's convinc'd he's bound to obey them; so that their Power to oblige us does not arise from the Authority of God that gave them forth, but from our Convictions, that is, they have none till we think they have. Sure Mr. *Pen* forgot himself; for elsewhere he tells us, "'Tis a dangerous Principle, and pernicious to true Religion; nay, "that it was the root of Ranterism, to assert nothing was a Duty, but what "we were persuaded was our Duty. We see great Wits have but bad Memories. We shall next prove that the Scriptures have authority over us, without such a Command, Conviction, Manifestation within us. Thus,

P. 22. l. 21.

P. 72.

Brief Exam. P. 3. printed 1681. see Brief Discovery, P. 14.

If there be a sort of men that have sinned grievously in not having obeyed the Precepts of the Gospel, which never had these new Revelations, Manifestations or Convictions, then those Revelations, Manifestations, and Convictions, are not the reasons of Obedience; but there have been, and yet are, many such: *Ergo.* The Minor thus:

St. *Paul* before Conversion, the *Jews*, the Scribes and Pharisees, sinned grievously in not obeying the Precepts of the Gospel, tho they had no such Revelations, Manifestations, and Convictions: *Ergo.*

1. The Scribes and Pharisees sinned, it's evident; how many Woes are denounced against them for their Unbelief? And that St. *Paul* sinned, 'tis as evident: how many bloody Crimes is he charged with? He breathed out Threatnings and Slaughter against the Church; and says Christ, *Saul, Saul, why perseccuteſt thou me?* See how he charges himself; *I was a Blasphemer, Persecutor, injurious.*

Acts 9. 1, 4. 1 Tim. 1. 13, 14.

2. That they had no such Revelations, Manifestations, or Convictions, is as evident. That the *Jews*, Scribes and Pharisees knew not it was their Duty to embrace that new Discipline, our Saviour says, That *they did it ignorantly*: nay, they had, as they thought, Manifestations, *&c.* to the contrary; for in all their oppositions to Christ and his Gospel, they thought they did God service. The same may be said of St. *Paul*, he knew nothing of the Power of the Lord Christ, till he was informed by a Vision: Says *Paul*, *Who art thou, Lord?* and he answered, *I am Jesus, whom thou perſecuteſt.* He also pleads for himself; *Because I did it ignorantly.*

Luke 23. 34. Acts 9. 5. 1 Tim. 1. 13.

As for the two nameless Scriptures *G. W.* mentions, which he saith we had left out, the first is an exhortation not to do those things whereof they were ashamed: The Scripture he means, we suppose, is *Rom.* 6. 21. *What fruit had you of those things whereof ye are now ashamed?* This is brought to prove, no Command in Scripture is obligatory any further than I have a conviction, *&c.* 'Twas fit we should tell the Reader this, or else he could never have thought so. *G.* we cannot but wonder what fruit thou hopeſt to gather from this Scripture, but Shame, who wouldſt

wouldst fain prove such a Doctrine from it, which is every whit as apt to prove the contrary: and yet thou art not at all ashamed of such an abuse of those holy Writings. The second nameless Scripture, we suppose is *Rom.* 1. 19. which speaks nothing at all to the case of Conviction, but seems rather to countenance the sufficiency of the Light within without the Scripture, which some of thy Brethren have brought it for. The words are, *That which may be known of God, is manifested within.* But what, is there nothing needful to be known of Jesus Christ without? what he hath done and suffered, and taught us for our Salvation? No, *George*, when *Wade* says our Saviour instructs to abide in such a Faith, which confideth in himself without us, thou tellest him plainly, *That was false Doctrine*, that is, thou meanest, since we have a Christ within.

Truth defending Quakers, p. 65.

Whitehead, p. 22. l. 4. complains of our Partiality: He tells us, "'Tis evident that *E. Burroughs* means special Commands, as to baptize, preach, and pray. The same *W. Penn* says. But, *G. Edward Burroughs*'s Proposition was universal, no Commands, *&c.* But the *Quaker* Commentary is quite spoiled, if you will not allow them a liberty to interpret Universals by Particulars, Negatives by Affirmatives; by no Commands he must mean some.

Reason against Railing, p. 102.

P. 22. *l.* 15. He tells us again, "There are universal moral Commands and Prohibitions, which are universally binding to Mankind, but chiefly from inward Light and Conviction. Which is very false: Had Man stood in Innocency, his own Reason unobscured (which is Light) might have been sufficient to have instructed him in the practice of Justice and Honesty, *&c.* but alas, now there's a Thief in our Candle, a thick Mist about our Understanding, that clouds it so, as that we are ready without other helps, to take the most brutish Immoralities to be laudable Virtues, as in those unscriptural Countries of *Africa* and *America*. Therefore Almighty God in his Love to Mankind, the first Edition of his Laws being so blotted and effaced, is pleased to set forth a new one more correct in the Holy Scriptures, wherein we read them in a clearer and fairer character than in that old blur'd and blotted Book of Nature: and therefore the Scriptures being a clearer discovery of the Mind of God, may oblige us sure as well as that inward Light, that is so dark and dim, and somewhat more; and yet tho now our inward Light be so weak and glimmering, we have Light enough left us to discover, that this Scripture Revelation is from God, and to inable us to understand the sense of it in things that are necessary; and if we have not that special Revelation, whereby we are inabled to believe and love the Doctrine of it, and conform to it, yet we are bound to believe, *&c.* because 'tis our fault if we have not that special Light: for God will never be wanting with his special Grace to those that use that common Light as well as they are able; and if men do what they can do by their common Light, God will certainly help them with his special Grace to do what they cannot do without it.

P. 22. *l.* 6. *Whitehead* says again, "They that go to prayer or preaching in their own wills and time, or perform any other Acts of Worship or Devotion towards God, without the moving of the Spirit of God, 'tis Will-worship, and not accepted. But, *George*, we had thought a Christian could never have gone to Prayer, *&c.* but he must be moved by the Spirit, it being the Spirit's Command to pray always; or if thou meanest some inward Motion, we have met with none that went to Prayer, that did not find some inward motion and disposition to it: If thou meanest yet a more special Impulse of the Spirit, and that (the

Spirit

Spirit being a Wind that bloweth when and where it liſteth) we are not to adventure raſhly upon that Duty before we feel thoſe powerful Gales upon the Soul, which we muſt wait for as the Seaman for his Wind; why may not a man pray that he may have ſuch aſſiſtances?

But, *George*, how often do you preach and pray too in your own will and time, not at all waiting for the ſpiritual Blaſts? you ſeem to have a power to command that Wind to be at your beck and lure, and can appoint time and place for it. Good people are told they ſhall have a precious Exhortation, and a devout Prayer at—— Life and Spirit at ſuch a time and place. One thing we wonder at, that you can never make this Wind blow into your Houſes, where you have not a Prayer for a month or a year together: As *Dan. Leeds* informs us (who was a *Quaker* twenty years) in his Preface to the *Trumpet ſounded out of the Wilderneſs of* America, p. 2. "That he remembers well his "Mother being a religious Woman, uſed oft to take him aſide to pray with "her upon his knees; but as ſoon as ſhe turned *Quaker*, he heard no more of "that kind of exerciſe. And your great Prophet *Sol. Eccles*, ſays in his *Muſick Lecture*, p. 25. "Where they are (*viz.* the Profeſſors) I was in Performances, "in Family Duties, in Hearing, in Reading, in Faſting; but when I came to "bend my mind to that of God in me, then I began to be a Fool, inſomuch as I "durſt not give thanks for the Victuals that was ſet before me. What thou ſayeſt concerning Sacrifices and Oblations, we ſay that neither Prayer now is, nor offering Sacrifices of old was Will-Worſhip; and God did not blame that People becauſe they performed thoſe Services, but becauſe they relied upon and truſted to them as the only Duty required of them for Salvation. *P.* 22. *l.* 10.

To theſe Quotations give us leave to add another, which is worth them all for its Antiquity; 'tis of one *Almericus*, Student at *Paris*, as great an Enthuſiaſt as themſelves: He cries out, "Now was the time of the Holy Ghoſt, in which "the uſe of Sacraments was to ceaſe, and all external Adminiſtrations; and "every one was to be ſaved by the Inſpiration and inward Grace of the Holy "Ghoſt. Spondani Annales. A. D. 1204. n. 17.

The Mendicant Friars defended this Doctrine, and Pope *Alexander* the 4*th* was their Protector: So that you ſee theſe Doctrines of *Quakers* are but the Sink and Drainings of Popery. We care not if we add another out of the *Spiritual Exerciſe* of the Jeſuits: "'Tis the great perfection of a Chriſtian "to keep himſelf indifferent to do what God ſhall reveal to him, and not to "determine himſelf to do what he hath already revealed and tanght in the "Goſpel. No, *Fox*, thou art not the Father of the *Quakers*, as ſome have thought; but *Almericus*, and the Jeſuits, and Papiſts, have only put out that Brat to thee to nurſe it for them, and we own it hath battled prodigiouſly at thy Breaſts, and grown to be a very formidable Monſter. Mat. Paris *Hiſt.* 909. *P.* 31, 32. *printed*, 74. Stillingfleet's *&c.* p. 341. Fanaticiſm,

CHAP.

CHAP. VII.

Of the RULE of FAITH.

Brief Diſcovery quotes *Parnel*, p. 16. line 33. *Shield of Truth*, p. 11. ſaying, 'He that ſaith the Letter is the Rule and Guide of the People of 'God, is without, feeding upon the Husks, and is ignorant of the true 'Light. *Burroughs* is alſo quoted, ſaying, 'The Scriptures are not the Rule 'and Guide of Faith and Life, but the Spirit of God: This is the current Doctrine of the *Quakers*, you may ſee it in *Parnel's* * *Collect. Smith's Primmer. Fiſher* ſpeaks plain *Engliſh*, and tells us, *Scripture is not the Voice of God*; tho the very Dribbles of a *Quaker* are from the Mouth of the Lord. The ſame ſays *Penn*, *Reaſon againſt Railing*, p. 32. yea all of them, *Not the Scriptures, but the Light within is our Rule of Faith and Life.*

P. 515.

* P. 71.

P. 10. *Light & Life*, 17. Howgil. 68, 73, 251. Fiſher's *Meſſages of the Lord*, p. 19, 21. *Hiſtory of Quakeriſm*, p. 53.

By the way obſerve how this ſymphonizes with your Teſtimony before the Houſe of Commons; the form of your Confeſſion there was this, *I believe with my Heart, and confeſs with my Mouth, that the Scriptures are a divine and exact Rule of Faith and Life*; yet you muſt know the *Quakers* are always the ſame, and ſweetly agree with one another, as their Brethren the *Papiſts* do, tho they have never ſo many Opinions, and differ as much from one another as Lines in the Circumference, yet you muſt believe they are all one for all that, becauſe they meet in the ſame Center of Unity the Pope. So the *Quakers*, let them differ never ſo much, yet in ſpight of Senſe and Reaſon, there is nothing but Harmony and Unity amongſt them, becauſe they all follow the ſame unerring Light, tho it lead them into never ſo many contradictions.

We would fain know whether their Light within be their Rule, when they call us *Sorcerers, Devils, Gimcracks, Wheelbarrows, Tatterdemallions. Whitehead* ſays, *The Scripture allows theſe Names*, p. 68. l. 26. Thus far then ſure you will allow the Scripture to be a practical Rule to guide and countenance you in the Work of railing and reviling, for the great Honour and Reſpect you give them, you keep them to do your dirtieſt Drudgery, to authorize you in your *Billinſgate* Rhetorick. But becauſe this Principle is ſo generally held by *Quakers*, that *the Light within* is the Rule, and not the Scriptures, and of ſo vaſt an Importance, we ſhall inlarge a little the more upon it: but firſt we ſhall lay down ſome preliminary Propoſitions.

1. We do not ſay the Scriptures are a Rule to us as written, tho they are ſo when they are written.

2. We do not ſuppoſe that the Revelation of the Mind of God in Scripture is a general Rule to *Chriſtians*, *Jews*, and all our Forefathers from *Adam*, before the Mind of God was committed to writing.

3. We poſitively aſſert, that neither God, nor Chriſt, but the Mind of God revealed to Mankind, either written or unwritten, is a general Rule. The unwritten Revelations, before the Scriptures were put into writing, and the written ever ſince: And further we ſay, That revelation of the Mind of God, conveighed

veighed to us by writing in all things neceſſary to Salvation, is the only compleat and general Rule to us to whom it is ſo conveighed, for our Faith and Practiſe, and not God, nor Chriſt, eſſentially or ſubſtantially conſidered, nor any immediate Revelation; not that we deny all immediate Revelation in theſe laſt days, but we ſay God does not ordinarily beſtow it, and that becauſe he hath taken care in his Providence, that in this laſt Age there ſhall be no need of it, having provided the Scriptures as a Supplement of that want; neither if there ſhould be ſuch immediate Revelations to a Perſon now as formerly to the Apoſtles, yet carrying not the ſame Evidence to us, to oblige us in our Faith and Practice, as the Apoſtles Revelations did, they can be no Rule to us; they that have them, and have good aſſurance they have ſo on God's Name, let them believe and obey them if they pleaſe.

1*ſt*. We prove the Light within can be no Rule to us:

1. Becauſe it teaches not all things neceſſary to our Salvation: the Light within could never have inſtructed us about the Fall of Man, or our recovery by Jeſus Chriſt; how then could it have been the Rule of our Faith as to theſe Particulars? Sure you dare not deny but theſe are neceſſary to be believed. We had had a deep ſilence of this thing to this day, had we not had tidings of them in our Scriptures, or ſome other Revelations of them; we could never have known there had been a Spirit of Chriſt, or a Scripture, as they call it, for they dare not call it Trinity, as if there were ſome Magick in that *Latin* word, but from the Scriptures: And if the Light within be the ſame with Chriſt, and the Spirit of Chriſt, as *Quakers* ſay, I muſt believe firſt that there is ſuch a Light, ſuch a Chriſt, and ſuch a Spirit of Chriſt (which I cannot do but by the Scriptures) before I can believe any thing upon their Authority, unleſs I muſt believe a Doctrine upon the Authority of a Rule, of whoſe Being and Exiſtence I have no Evidence ſufficient to induce me to believe it; ſo that the Scriptures only can be the Rule of ſuch a Faith. The Truth is, the Light within is not the Rule, but the rational Sight, or Eye rather whereby we diſcern our Rule, adviſe and conſult with it: How ridiculous would it be to ſay, Chriſt, or the Spirit of Chriſt, is our Rule (who is our Rule) tho his Laws are ſo? he's our Judg, and Guide, rather than our Rule, and he judges and guides us by the Rule and Laws of the Holy Scriptures.

2. Becauſe we are yet at uncertainties where to find that Rule, that we may be guided by it; if the Light within be a guide to us, we would be glad to know whoſe Light it is that hath the honour, whether that Light in *Whitehead*, or *Pen*, or *Burroughs*, or *Hubberthorn*, for without our Compaſs how can we ſteer a right Courſe? and therefore we intreat you to tell us, whether we are to go to *London*, *York*, *Briſtol*, or *Rome*, for our Chriſtians Rule.

If they ſay the Spirit it ſelf is our Rule, 'tis no more than to ſay, the Light within us, or the Light the Spirit of God ſheds into our Hearts, is ſo; for the Spirit, ſubſtantially conſidered, is no Rule to any; for ſo it guides and teaches none, but as it effects and ſheds abroad a Light into our minds to guide and direct us by (as is proved before) which Light being different in every one of us, for, as they phraſe it, *'tis in every one of us according to our different meaſures*; ſo that we cannot have one and the ſame Rule of Chriſtianity common to all, but as many Rules as there have been or will be Men in the World to the World's end; which was an inconvenience God Almighty thought fit to obviate in the

beginning by ſending our firſt Forefathers a Revelation concerning the Seed of the Woman, the Sabbath, Sacrifices, and other Doctrines of Faith and Means of Worſhip, a ſettled ſtanding Rule they were to walk by; he did not leave every own to his own Light to hammer out and invent a Rule for himſelf: and now in theſe laſt Ages God hath given by a particular Revelation of his Mind, tho conveyed to us in ten thouſand Bibles: any one that pleaſes may know where to find our Rule, 'tis in our Bibles; and if we had a mind to it, we could tell where to ſearch for the Popiſh Rule, in the Tomes of their Councils; but we think it not worth our pains: but where to find the *Quakers* Rule, we ſhould be beholding to him that will inform us.

Again, how ſhall I know which are thoſe Dictates of the Spirit of God, that I may not be deceived in the choice of my Rule, ſeeing I have no Rule to judg them by. Will not every Fancy, and ſtrong Inclination of Man, vicious or virtuous, be ready to put in a Plea, for that honour to be accounted his Rule? One Man hath an unſatiable thirſt after the glittering Glorys and Honours of this World, why may he not pretend to that Spirit of God that moves him to climb that Precipice? Another hath a brutal luſtful Inclination, why may he not pretend he hath a vehement impulſe of the Spirit upon him to commit Fornication and Adultery, as a Speaker in *Maryland*, *Tho. Thurſton*, pretended to a Woman when her Husband was abſent in *England*? See *Bugg's Pilgrim*. Another that hath a violent inclination to Sodomy, as *Mather* relates of *Clark* a *Quaker* Speaker; why may he not pretend 'twas a motion of the Spirit of God lead him to it for love of the Creature? Another, whoſe fingers itched to be robbing a Till, or a Church, why might he not pretend, as one did, he was moved to it by God's Spirit, having no Rule to judg by but the Spirit in every Man? and you may be ſure that no Man's Spirit will bring in its Verdict againſt it ſelf.

P. 138. Mather's *Anſwer to the Switch*, p. 4. G. Fox's *Great Myſt.* p. 77. ult.

If they ſay the ſeveral individual Lights in the ſeveral members of their yearly meetings (that make up our great Luminary collectively) is their Rule, what muſt poor *Quakers* do all the interval of this meeting, being all that while without a Rule, without Light (for it ſeems the Light in particular *Quakers* is too weak and glimmering) ſufficient to guide them in their courſe? which was the reaſon, when ſome hard Queſtions were propounded to the *Pennſylvanian Quakers* the other day, their Light being ſo dim that they could not anſwer them by it, they were fain to ſend to *London* for more Light to reſolve them by.

Defence of the Snake. Collect. p. 15. *Numb. the firſt.*

We hope they will not ſay 'tis their inward Light *in ſpecie*, as abſtracted from the ſeveral individual *Quaker* Lights, is to be our Rule to guide us. We ſay a Species operates nothing, as it does not exiſt, but in Individuals: it was not *homo in ſpecie* that begot *Geo. Whitehead*, or *Will. Pen*, but ſome unhappy individual Man, to be a Plague and Peſt (God permitting) to our common Chriſtianity.

3. Becauſe this Rule is uncertain, and mutable. A Rule ought to be fix'd and ſteady: as we ought to have a rational Evidence that it was conſtituted ſo to us by a ſufficient Authority (which their Light within hath not) ſo a Rule ought to be a certain ſtandard to meaſure by, that never alters, as is the Scripture, the ſame for 1600 years together: but their *Light* within, how oft hath it turned even to every Point of the Compaſs?

Some

Some years since their *Light within* taught them, that the Scriptures were Dust, Death, Serpents meat; but now it seems it teacheth them that they are given by inspiration, and they are the Holy and Sacred Scriptures: A few years since it told them their own Writings were to be preferred before them, but now we know not what Wind hath turned the Cock, they are the best Books in the World.

Sometimes it hath strictly forbidden to go to Law, * "Now as for our selves "(say they) so many as walk in Christ Jesus, we have one Judg and Lawgi- "ver appointed to us by Christ Jesus; and we may not go to law with one "another as Men, being come to Christ. But in *Serious Search* † it gives them a liberty; it says, some of them are necessitated to make use of the Law to maintain their just Rights and Properties. *It was never Christ's Faith to sue and contend*, says *Naylor*, *Living Faith*, p. 7. *We sue no Man at the Law, but are sued by them*, *Shield of the Truth*, p. 3. But *Tho Elwood's Light within taught* him otherwise; In civil Cases 'tis no injustice, *saith he*, for a Man to recover his Due by Law, *Truth prevailing, and detecting Error*, p. 361. see *Christianity no Enthusiasm*, p. 108. cap. 7.

* *An Account from the Child of Light*, p. 19.

† P. 43.

Sometimes their Rule is against fighting with a carnal Weapon, as in their Declaration to King *Charles* the Second; but we have reason to think their Rule will direct them to other things as soon as they have opportunity. *J. Pennyman* in his Remarks upon *Christ's Lambs defended*, p. 1. cites a Quaker Minister saying, *We direct all Peopel to the Spirit of God in them; and if that leads them to fight, I have nothing to say against it:* this is in a *Quakers* Book where Foreign Letters are recorded, p. 4. *Whitehead* in his *Lambs Defended* owns it, p. 34, 35, 36, 37. see the *Remarks* p. 4. *Burrows* in a Declaration in the Name of all the *Quakers*, * says, he might command 1000 and 10000 of his Saints in that day, to fight in his Cause, as the *Pensilvanian Quakers* did for their Sloop; but then it was as Magistrates, not as *Quakers*. Wars belonged to the *Jewish* Administration, which had its End, says *Geo. Bishop* in his *Looking-glass*, p. 203. *Quakers* deny that it is lawful for Christians to fight and kill one another in fighting. *Barclay* in *Q. no Popery*, p. 100. But others of them have both allowed and followed Wars; and *John Tompson*, owned by others as a *Quaker*, was Master of a Ship, fought stoutly, and killed many of the *Dutch*; *Tyranny and Hypocrisy Detected*, p. 22. see *Christianity no Enthusiasm*, Cap. 7. p. 108.

* *Printed* 53. *P.* 8.

† *See* Leeds, p. 145.

The Spirit in *Quaker Plainness*, p. 23, 24. tells them, *the Distinction between the Father and the Son is not only nominal, but real.* The Spirit in *G. Fox* tells us another story, that *Christ is not distinct from the Father.*

Gr. Myst. 142.

The Spirit in *Whitehead* teaches him, that *God the Father, and God the Son were Coworkers.* But in his *Light and Life*, p. 47. we see the Light face about again, *What nonsense* (says it there) *is it to tell of God being Cocreator with the Father?*

Quaker Plainness, p. 24.

In *Quaker Plainness*, the Light tells us, *p.*24. the *title of Person without us, too low to give to* Christ; but their Spirit in *Pen's Sandy Foundation*, p. 15. changes its note, saying, the *Son for many hundred of years in person testified.* Thus the Spirit teaches one thing to day, and another thing to morrow, and if it chance to hit upon it, the same as at the first again.

John Swinton, as we are told (*Tyran. & Hypocr. detected*, p. 39---42. and, *Spirit of the Hat*, p. 35) wrote a Paper in the express Motion of God, who

juſtified him in every tittle of it; and yet after this about four or five years, he retracted and denied the Spirit in which 'twas wrote, ſaying, *'Twas fit for the fire, and was done in an hour of temptation and weakneſs*; the account is large and deſerves reading, ſays the learned Author of *Chriſtianity no Enthuſ.* p. 112.

Sure the Chriſtian muſt do his buſineſs very ill. that goes by ſuch a waxen leaden Rule that bends every way, and fits it ſelf either to ſtrait or crooked, as you pleaſe; things are true or falſe, juſt or unjuſt by that Rule, according as fancy or intereſt ſways it; it hath authorized Tyrannies, and changes of Tyrannies, to be all from God Almighty; and when they obtained it, fawned upon, and flattered them as much as lawful Governments of late, which before it had condemned as Antichriſtian, as one obſerves.

4. The Light within cannot aſſure us of this Fundamental Principal of the *Quakers*, that the Light within is to be our Rule, a general Rule to all of us, as *Pen* aſſerts, becauſe that Light tells none ſo but *Quakers*: beſides, that is to bear witneſs to it ſelf, and reſolves it ſelf into this Argument, It is ſo becauſe we are ſure it is ſo: which is the ground that every Man hath for his Error; for every one that holdeth it thinks he's ſure of the Truth of it, his Inward Light tells him ſo. *G. Whitehead* commends *Ben. Furly*'s *Letter of Retractation*, where he ſays, That *Actions of Men are ſometimes influenced by good and evil Spirits, tho they perceive it not*: So then they may eaſily think all Actions are influenced from the good Spirit, having no certain meaſure to try the Spirits by; and neither *Pen* nor *Whitehead* can tell (for want of ſuch a Standard) any more than *Furly*, when they are acted by a good Spirit, and when by a bad.

Judgment fixed, p. 268.

5. To conclude, If the Light be our Rule, we hope no *Quaker* will think amiſs of us for what we have wrote againſt them, for every Man hath the Light within him, and muſt act according to it, which we ſeriouſly declare we have here done; and if you ſhould ſay what we have wrote is falſe and erroneous, How could we help it? It ſeems our Light ought to be our Rule to ſquare our Actions by, which (God knows) we have done exactly.

2*ly*. We ſhall prove the Affirmative againſt *Quakers* and *Papiſts*, that the Scriptures are ſuch a Rule as we ſpoke of before, tho this Truth be ſufficiently vindicated by our Divines againſt the *Romaniſts*, and lately by *G. Keith* in his *Deiſm* of *W. Pen*; yet we ſhall, *ex abundanti*, caſt our Reaſons into the Balance.

1. Then if matters contained in the Scriptures be ſuch a Declaration of the Mind of God, that whoſoever believes and practiſes neither more nor leſs as neceſſary to Salvation, ſhall be ſaved, then they are a Rule of Faith and Life to them to whom they are given; but they are ſo: *Ergo*. Pſal. 19. 7. *The Law of the Lord is perfect*; viz. Such a Declaration as thus bounds us on both ſides, or it could not be perfect if it did not bound us thus, *viz*. give Salvation to him that believes all things it makes neceſſary, and nothing more as ſo: Without doubt the Scripture is ſuch a Rule; according to their agreement or diſagreement to it, all things are right or wrong in Spirituals; for if a Man deviate from it in any thing it makes neceſſary, he's wrong and periſhes; and if he touches it, and ſquares with it in all ſuch Points, he's right, and ſhall be ſaved; hence 2 Tim. 3. 16, 17. *All Scripture is given by Inſpiration from God, and is profitable for Doctrine, Reproof, Correction and Inſtruction; that the Man of God may be perfect, throughly furniſh'd*, &c. *Howghil* denys the word (*is*) to be in the Text, he tells us 'tis an addition of the Tranſlator, and it ſhould be thus, *All Scripture given by inſpiration of God, is profitable*, &c.

No

No *Atheiſt* or *Papiſt* could be more induſtrious to find out every little Criticiſm, that they think may weaken the Authority of the Scripture, as if there were ſome Scriptures that were not of Divine Inſpiration, ſpeak out Man: Are there any ſuch Scriptures, yea or nay? and tell us which they are, and reſcue our Faith from its bondage to ſuch an Impoſtor.

Thou Wretch, to go about to take away the Bread of Life from us, that Divine Nouriſhment of our Souls, and think to feed us with thy whipt Bubbles, We could better ſpare the Sun than this Candle of the Lord, and have nothing left to guide us but the *Quakers* Snuff, or a few Sparks from their Forge; know then, tho ἔσται be not expreſt in the Text, yet the Conjunction καὶ is there, tho thou haſt made ſo bold as to leave it out to make the better ſenſe of thy Blaſphemy: ſhouldeſt thou have put in that Conjunction, what nonſenſe would it have been; it would have been thus, *all Scripture given by Inſpiration, and is profitable*; the *copula and*, methinks ſhould couple like Sentences; and the former part of the Text cannot be a ſentence without a Verb: and if it muſt be like Sentences, the Verb in the former part muſt be *is* as in the latter; and ſo it runs as we well tranſlate it, *is by Divine Inſpiration, and is profitable:* rather than the Scripture ſhould be a perfect Rule, *Howgil* would make it perfect nonſenſe.

2. The Scripture muſt be our Rule, for we are to try all things by it, and hold faſt that which we find ſtreight and right: nay by that we are to try the *Quakers* Rule it ſelf, 1 *John* 4.1. *we are to try the Spirits*; What, muſt we try the Spirit by the Spirit? 'tis evident we are to bring it to ſome Rule or Ballance, to find out its juſt weight and rectitude, for there are many Spirits that walk now about, and haunt our ſtuary ground, the Spirit of *Muggleton*, *Fox*, and *Naylor*; and there is one Spirit to be ſure that challenges it as its right to poſſeſs it and dwell there: and by what rule ſhall we determine the Controverſy but by Scripture? there's none of theſe Pretenders can challenge any greater Authority over our Faith than others, only the Scriptures, which are the Letters miſſive and circulatory of the Spirit of God to his Church, have ſuch a right, which have their Authority confirmed by ſuch a Seal as cannot be counterfeited by Men or Devils, and therefore may oblige us to believe them, and that Spirit which agrees with their teſtimony.

'Tis utterly falſe what *Smith* ſays, That the Spirit was the rule to them that gave forth the Scriptures. We ſay not the Spirit it ſelf, but the dictates of the Spirit, which were as much a rule to them when written, as when ſpoken to them. Primmer, p. 10.

This does not exclude the Spirit from having any thing to do to direct us what to believe and how to live; for the Scriptures are the Spirits-Rule, given to guide us by: Beſides, the Spirit of God opens our Eyes (too much cloſed up ſince the fall) ſo that we may the better perceive and believe the things contained in the Scripture, and ſtir up our affections to embrace them: obſerve the Rule our Saviour ſends us to, *Mat.* 21. 42. *Did you never read in the Scriptures? Ver.* 22, 29. *Ye err, not knowing the Scriptures.* Acts 8. 35. *He began at the ſame Scripture, and preached unto them Jeſus.* Acts 17. 2, 11. *Paul* reaſoned with them out of the Scriptures. *Acts* 2. what a long Sermon St. *Peter* preacheth there, from the 14*th* almoſt to the end, all out of the Scripture. *Luke* 24.17. as alſo 32. he opened to them the Scriptures, *Moſes* and the Prophets were the Text he preach'd on. *Ver.* 46. he carries their attention to what was written.

Joh.

Joh. 7. 38. *He that believeth on me* (not as the Light) *but as the Scripture ſaith.* *John* 19. 37. another Scripture ſaith, all along they are ſent to the Light without them, to ſee what the Scripture ſaith. *John* 20. 9. their want of Faith in Chriſt's Reſurrection is attributed to their ignorance of the Scriptures; ſtrange, the Light could not have informed them. *Philip* corrects not the Eunuch for poring upon, and ſcraping in the Scriptures, as *Fiſher* does in his *Velata Revelata*, p. 845. Such Men, ſays he, as the Scribes, are ever ſcraping in the Scriptures, neither does he call them to mind the Light within: Away with this dead Letter, this Duſt will choak you, this Serpents Meat will poiſon you. *Ver.* 35. he opened his Mouth, and began at the ſame Scripture, and preached Jeſus. But when ſhall we hear a *Quaker* begin a Sermon from a Text of Scripture? By the way, you ſee a Man may preach Jeſus from the Letter, *Acts* 18. 24. *Apollo* was mighty in the Scriptures, the Scripture was the Sword of the Spirit, *Epheſ.* 6. 17. by which the mighty Man and Evangelical Hero hewed down the Enemy before him, they were not able to ſtand before the Dint of his Scripture-charge, he mightily convinced them out of Scripture, *ver.* 28. *Paul* in his Diſpute about Juſtification, *Rom.* 4. 3. crys, *What ſaith the Scripture? Rom.* 11. 2. *Wot ye not what the Scripture ſaith?* he brings all his Proofs from the Letter of Scripture, *Rom.* 15. 4. all our comfort flows from thoſe Wells of Salvation; all written for our Learning, that *we through comfort and patience of the Scriptures might have hope.* And ſhould theſe envious Philiſtines be ſuffered to ſtop up theſe Wells? 2 *Tim.* 3. 15. *Paul* commends *Timothy* that from a Child he had been well acquainted with this Rule; ſo that he became a Workman that needed not be aſhamed. The Scriptures you ſee in the Apoſtles days, as many as were written, were the only Rule they appealed to. *Fox jun.* for above 200 Pages hath vehement Exhortations to mind the Light, but not a word of reading the Scriptures in that whole Book; *Eſa.* 8. 20. *To the Law and to the Teſtimony; if they ſpeak not according to this word,* they may pretend the Spirit of God, and a Light within if they will, but *they have no light in them,* ſays the Prophet. That ſuch an one as *W. Penn* ſhould pleaſe himſelf with ſuch a Gimcrack, as to ſay in his anſwer to *Faldo*, By the Law and the Teſtimony are meant God and Chriſt: ſeeing then, *William*, we are ſaved by Chriſt, we are ſaved by the Law: 'Tis much Mr. *Pool* ſhould forget to grace his *Synopſis* with this Criticiſm; if thou hadſt any reſpect for Scripture, ſure thou wouldſt not dally and play with it ſo wantonly.

We conclude then that the Scriptures are a Rule to them they are given to, and 'twas never denyed by any in the Chriſtian part of the World, but *Quakers*, beſides Atheiſts, Deiſts, and Papiſts, and we envy them not the Honour of ſuch Company.

Whitehead ſays, *p.* 23. *l.* 7. " They don't ſlight the Scripture; nay, *p.* 17. *l.* 4. " They acknowledg them to be divine, and prefer them before all other Books " in the World. We do them wrong to lay ſuch an heinous Crime to " their charge. Alas poor *Quakers!* to be ſo hardly cenſured, when they call the Scriptures Duſt, Serpents Meat, killing, and deadly, this is all for the profound Veneration they have for Scripture.

When they ſay their own Speakings are of equal Authority, nay to be preferred before them, nay the Scriptures may as well be burnt as their nonſenſical Scriblings: This is yet for the great reſpect and honour they bear to the Scriptures.

When

When they tell us the Scriptures have no authority of themſelves, not ſo much as that golden Legend of Father *Fox*'s Journal, unleſs we have a Command again from within; that is, they have no authority, unleſs we think they have: nay when they ſay 'tis Blaſphemy to ſay they are the Word of God, and they are no rule at all to us: All is for the wonderful deference they have for thoſe ſacred Books.

For ſhame Sir, after all the Wounds you have given to the Scriptures, to add Mockery and Scorn to Stripes; and after you have ſpit upon them, reviled and buffeted them, to put the Purple and the Crown upon them, as the *Jews* did upon their Author; after ſuch Indignities, to cry out, O how we love and honour them! after the Treaſon to beſtow the Kiſs!

See *Will. Penn*'s Courtſhip to the Scripture *, but eſpecially *Sam. Fiſher*'s †: He calls the Scripture a Noſe of Wax, and it's capable of being made no other, a Character he took from the mouth of a Jeſuit, *Andradius*; but *Quakers* we hope like it never the worſe for that: We could eaſily ſhew you that all the Arguments that *Fiſher* and *Pen* uſe to prove the Scriptures are not the rule of Faith, are the ſame the Papiſts have uſed this 100 years; if they had been 7 years at School at *Rome*, they could not have ſpoke Italian plainer than they have done. A little further *Fiſher* tells us, he and the *Quakers* have put it to the queſtion, how it may be known infallibly that the Scripture is all of God, and not a cunningly deviſed Fable. He tells us of the uncertainty of Tranſlations, the various Lections, and the loſs of many Portions of them, which they needed not have taken ſuch pains about, for the Papiſts have done that before; and *Penn* in the forecited place hath muſtered up a great many more ſuch Popiſh Objections againſt the Scriptures, which were caſt in our diſh by Papiſts, and as often anſwered before *Quakery* was born; but all that you muſt underſtand is ſaid for the great reſpect they bear to the Scriptures.

* Reminder, *p.* 138.
† Additional Append. *p.* 21.

Reader, if thou deſireſt to ſee more of ſuch reſpect to the Scriptures, ſee *Parnel*, *p.* 16. " You Teachers are doting upon Scriptures without, with your " dark Minds, with the blind Phariſees ſeeking for life where it is not to be " found. *P.* 18. " We can do all things without the Scriptures, or any thing " without.

Solomon Eccles coming into a Church at *London*, naked and beſmeared with T——d, carrying his hands full of the ſame Filth, compared it to the Bible which the Miniſter carried in his hand into the Pulpit.

Fiſher in his *Velata Revelata*, p. 845. ſays, *Such Men as the Scribes are ever ſcraping in the Scripture, to find God, yet never know him, nor ſee his Shape.* To call our love to the Scriptures a ſenſeleſs Dotage, to compare *David*'s Hony and Hony-comb, as he calls the Word, to a ſtinking Excrement, and our reading the Scriptures to a Brute's ſcraping or rooting in a Dunghil, muſt needs manifeſt a mighty reſpect they have for thoſe Writings. By the way, does not *Fiſher* deſerve to be accounted *Angelicus Doctor*, for talking of the Shape of God? how glad would ſome Papiſts be if he could ſhew it them, that they might draw his true Picture by it? *Lorreto Market* would go near to be ſpoiled by it, and moſt of her Votaries would come thronging hither ſure to worſhip an Original.

But as a further Teſtimony of their reſpect for Scripture, hear what *Smith* ſays, *Reading in the Scripture that there were ſome that met together, exhorted one* 23. Morning-Watch, *p.* 22,

one annother, edified and comforted one another, they observe and do as near as they can what is the Saints practice, and so conceive a Birth in the same Womb, and bring it forth in the same strength that others do; these are Bastards and not Sons, for these adulterous Births have provoked the Lord and grieved his Spirit. What an hellish Smeak is this, a Belch sure from the bottomless Pit; to say that our meeting together according to Scripture, Examples to exhort, comfort, and edify one another, is no better than going to a Brothel-house, for there can be nothing but Bastards got by it, and adulterous Births: This may pass for another *Quaker*-Panegyrick upon Scripture.

Penn calls Searchers of Scripture (as *Faldo* quotes him, *p.* 113. and in his Answer *Penn* does not deny it) Lettermongers. We suppose, though he differ in expression from his Brother *Smith*, his intention is the same, he means Whoremongers, or Bastard-getters. All these Quotations have we brought to prove Friend *Whitehead*'s Assertion, That *Quakers* have a marvellous Honour for the Scripture, though we believe he'll hardly be so grateful as to give us thanks for our pains.

In a Testimony from the Brethren in *London*, met 66 together, signed *Farnsworth*, *Parker*, *Whitehead* (see *Brief Discovery*, p. 11. l. 5) they say, 'If any 'difference arise in the Church, we declare and testify that the Church with the 'Spirit of the Lord Jesus Christ, hath power without the assent of those that 'differ, to hear and determine the same; and if any of ours will not submit so 'to be tried, nor submit to the Judgment given by the Spirit of truth in the El-'ders and Members of the same, being consistent with the Doctrine of such 'good antient Friends as have been and are found in the Faith, agreeable to the 'witness of God in his People, *viz.* the Light within, then we testify in the 'name of the Lord, that he or she is to be rejected and joined with Heathens and 'Infidels. Mark we pray, if he or she kick against their Judgment, consistent with the Doctrine of antient Friends, and agreeable to the Light within: Here is no notice taken of the Scriptures, how agreeable or disagreeable soever it be to them. And *p.* 23. *l.* 26. yet *Whitehead* hath the face to say this makes nothing against them. It seems to be a small fault or none with *G.* to take away the Commission God hath given to the Scriptures to be Judg of Controversys in matters of Faith. The Question, *G.* is not whether the Church hath any Power in matters of Religion, which is all thou provest from *Mat.* 18. 17. and we know none deny it.

1. If it be exercised about indifferent matters in Discipline and Worship, we allow her not only a Judgment of discretion to discern what's fit to be imposed, but also an authoritative Judgment to oblige her Members to obedience, or else she would have less Authority over her Members, than every Master hath over the Servants of his Family.

2. As for things that are necessary to Salvation, we think our selves only obliged to submit our Faith and Practice to the Authority of God in the Holy Scriptures, and not to the Authority of any Church pretending to Infallibility, meeting together in *Trent* or in *Gracechurch-street*. So then that which we find fault with you for, is a profane neglect of Holy Scriptures, in determining matters of Faith or Doctrine: that your Church should censure its Members only for this cause, that you will not submit to the Authority of the Churches Judgment, consistent with the Doctrine of antient Friends, and agreeable to the

Witness

Witneſs of God in them; and that all this while here's not the leaſt mention of the Scripture. The reaſon of Submiſſion to the Doctrine of their Church is, it ſeems, its conſiſtency with the Doctrine of antient Friends, and the Witneſs of God in them. The Judgment of antient Friends, and a whimſical Witneſs called *the Light within*, fetch'd from *Terra incognita*, muſt be ſet upon the Bench, and authoritatively judg and determine all; and the Scriptures muſt be turned out of office for ſome diſſervice ſure they have done the *Quakers*. Accordingly *Keith* was ſentenced as an Heretick, not from Scripture, but from Friends Books: So *Jennings* told him to his Face, He was not to prove his Hereſy from Scripture, but from Friends Books; and the queſtion was not now, who was the beſt Chriſtian, but who the beſt *Quaker*: and therefore they produced a Book of *W. Pen*'s, inſtead of Scripture, to prove *Keith* an Heretick, and no Chriſtian: And indeed it would be a hard task to prove a *Quaker* to be a Chriſtian, if they had not ſomewhat elſe to prove it by than Scripture. See *G. Keith*'s *Hereſy and Hatred*, printed at *Philadelphia*, 1693. The Truth of this Story *Whitehead* only queſtions, he dares not deny, *p.* 24. *l.* 6. Now, *George*, is all this nothing to the purpoſe, as thou pretendeſt? Do not all the Proteſtant World, but our newly eſpouſed ones, and the Papiſts, reſolve their Faith into the Authority of God in the Holy Scriptures, and not into the Authority of a *Montanus*, and his Paraclete, or the *Roman* Pope, with his Council, or Cardinals, or his Holy Ghoſt he could ſend about in a Male, or the Authority of our *Engliſh* Pope *Fox*, with his Pigeon whiſpering Divine Doctrines in his Ear, like another *Mahomet*? This was a deadly Blow at the Head of thee, *George*, tho thou cunningly diſſembleſt it: Thou wert loth any one ſhould take notice of thy broken Pate.

CHAP. VIII.

Of the Perſon of CHRIST.

Brief Diſcovery, p. 12. l. 10. charges *Fox* in *Saul's Errand*, &c. p. 14. for ſaying, *Chriſt is the Subſtance of all Figures, and his Fleſh is a Figure*: and in *Truth defending Quakers*, p. 20, 22. *Chriſt's coming in the Fleſh is but a Figure.* To this *Whitehead*, p. 24. l. 33. *They mean by Figure an Example.* The ſame ſays Father *Fox*, Saul's *Errand*, p. 8. *He is the Example and Figure, which are both one.* *Whitehead* proves it, becauſe τύπος in *Greek* frequently ſignifies *Example*. But, *George*, what ſenſe is here? *The coming of Chriſt was an example*, tho it be good enough, *Chriſt come in the Fleſh is ſo.* Again, what if τύπος in *Greek* ſignify *Figure*, and *Example*, muſt Figure in *Engliſh* ſignify ſo too? What if *Liber* in Latin ſignify a Child and a Book, muſt a Child in *Engliſh* ſignify a Book too? Did ever any underſtand by the *Engliſh* word *Child* to be meant a Book, or by the *Engliſh* word *Figure* to be meant a Pattern? Had he ſaid Chriſt's coming in the Fleſh was τύπος, it might have been underſtood to have meant Example, becauſe that word is often interpreted ſo; but the word *Figure* never. *George*, why ſhouldſt thou thus dodg and ſhuffle with us? for once be ſo ingenuous as to own your antient Teſtimony, or openly diſown it, That Chriſt's Fleſh is a Figure of Chriſt within. So *Hubberthorn*, and alſo *Fox*, Saul's *Errand*, p. 14. and *Penn* in his *Rejoinder*, p. 336. ſays, *Thoſe Tranſactions of Chriſt were as ſo many facile Repreſentations of what is to be accompliſh'd in Man.* And *Whitehead* himſelf learnedly proves it, becauſe Chriſt was tranſfigured, which could not poſſibly have been, as he argues with great *Quaker* Subtilty, if he had not been a Figure. He ſays again, *Men need not be directed*

Truth defending Quakers, *p.* 20.

Light and Life, *p.* 8.

ed to the Type for the Antitype, nor yet to Jeruſalem, *either to Jeſus Chriſt, or his Blood, where our* Jeruſalem *Chriſt is but a Type:* And what could he be the Figure or a Type of, but a Chriſt within, as *W. Pen* above plainly? And *Whitehead* cannot name any thing elſe, but their Chriſt within to be the Antitype; and ſo all that Chriſt did and ſuffered muſt be a Figure of what is done within; the Shadows of the Law that typified Chriſt were but Shadows of Shadows, and Figures of Figures; and the Perſon of Chriſt, his living and dying at *Jeruſalem*, were no benefit to us, but as they figured and typified this Chriſt within: He taught as a Figure, died and roſe again, and ſits at the Right Hand of God as a Figure. And thus by making Chriſt without a Figure, they have made him a very Cypher.

See further for this purpoſe, G. Keich's 4th Narrat. *p.* 41, 42, 43, 44, 45.

Well, but tho *Whitehead* owns Chriſt's Fleſh to be a Figure, he ſtorms at it, *p.* 24. *l.* 25. when we affirm that he ſhould ſay, *Chriſt's Fleſh is but a Figure. George*, we have not that Book at preſent by us; we'll let that go as it will, we are ſure *W. Pen* ſpeaks plain enough in his *Sandy Foundation*, p. 26. *Chriſt is but our Example.* And again (*ibid.*) *He's but our Pattern.* And *Whitehead* owns Figure and Pattern are the ſame thing, *viz.* ſynonymous, *p.* 24. *l.* 33. But thou mayeſt ſay this is by conſequence only; becauſe *Pen* ſays but an Example, therefore he muſt ſay but a Figure. Tho this conſequence ſufficiently affects *G. Whitehead*, who ſays, *Figure and Pattern are all one*; yet ſee a little further: *Pen* ſays plainly, *The Paſchal Lamb was not the Figure or Type of the outward Chriſt, but of the Light within, of which Chriſt himſelf was but a Figure. Whitehead* doth not deny but *Pen* hath the very word [*but*] there; he only denies that was the *Quakers* Doctrine, or that it was his. But *George*, was not this alſo the Doctrine of *Hubberthorn?* and didſt not thou ſtoutly defend the ſame in *Truth defending Quakers*, as the *Gag for Quakers*, p. 67. l. 8. charges thee to have done? And is not that an owning of what *Hubberthorn* aſſerted, *That Chriſt is but a Figure?* But to compound the matter, ſuppoſing the word [*but*] be not in thy *Truth defending Quakers*, if thou wilt confeſs thoſe Expreſſions of *Pen* and *Hubberthorn* were blaſphemous, we will ask thee pardon for the Miſtake, contenting our ſelves to have proved that you have owned him oft to be a *Figure of Chriſt within*, without the word [*but*]: for then he muſt be either the Figure of himſelf or of another Chriſt within, or only of ſome Graces and Influences Chriſt ſheds in our Hearts, which are figuratively Chriſt: All which are Abſurdities too groſs for any but a Quaker, that would alſo advance Chriſt within to be that Principal, and render Chriſt without as a Shadow only.

Chriſtian Quaker, *p.* 97. Truth and Innocency, *p.* 54. *l.* 6.

Brief Diſcovery, p. 12. l. 17. quotes *Great Myſtery*, p. 206. ſaying, *The Apoſtles preached Chriſt crucified within, and not another, him that was raiſed from the Dead, that Lord Jeſus Chriſt within, he that was manifeſt in the Saints, that was he, and not another; for the other is the Antichriſt. If there be any other Chriſt than he that was crucified within, he's the falſe Chriſt; and he that hath not that Chriſt that is riſen and crucified within, is a Reprobate; the Devils and Reprobates may make a talk of him without. Whitehead*, in his *Antidote*, p. 28. ſays, *We may believe the Hiſtory of that outward Chriſt, but not truſt in him as an Object of our Faith*; and that *the Light within is ſufficient without any thing elſe. Pen, Reaſon againſt Railing*, p. 32. allows only ſuch an hiſtorical Faith. And, *Truth defending Quakers*, p. 65. *Whitehead* ſays, *We are not to confide in Chriſt without us.*

Reader, we have ſo many Quotations of that ſort that offer themſelves to us out of their Books, that they are e'en ready to ſuffocate us with the ſtink of them. *Parnel* (*Satan's Deſign diſcovered*, p. 19, 25.) ſays, *By preaching Chriſt in Heaven, the Devil gets his work done here on Earth.*

Bayly,

Bayly, how rarely does he comment upon *Col.* 3. 1, 2, 3. *Where Chriſt ſitteth at the Right Hand of God.* " Did *Paul*, ſays he, ſpeak Truth and Honeſty to " the People, think you? or did he mock them when he bid them ſeek things that " are above; or did he ſpeak of Impoſſibilities to them? For if he meant up there, " where the viſible Moon and Stars, the viſible Heavens are, how was it poſſible, " or wherein was it any ways profitable for them to ſeek things up there, or what " things were they there to ſeek? How! has Heaven nothing worth ſeeking after? when there is hardly any thing elſe worth ſeeking, ſo long as God and Chriſt, and Saints and Angels inhabit there. They that do not diligently ſeek after things above, may (unleſs they repent) find a place too hot for them below. P. 596.

Whitehead ſays, " *Quakers* do not find that God and Chriſt above the Clouds, " as the Baptiſts imagin, at ſuch a diſtance: for they never aſcended thither to " ſeek their Chriſt there themſelves, to find him; and ſo they are like to be " without both, while they tell us of a God and Chriſt beyond the Clouds, " where they cannot come. *Whitehead* ſays again, " We have no Scripture " proof, that Chriſt exiſts outwardly at God's Right Hand. What or where " (ſays he in a ſcoffing manner) is God's Right Hand, is it viſible or inviſible? Light and Life, *P.* 40. *His* Nature of Chriſtianity, *P.* 41.

Ah, *George*, there is a time a coming when ſuch Scorners of the Right Hand of God may find he hath a Left Hand for them. This is very the marrow of *Quakeriſm*, and runs almoſt through every of their Writings: Chriſt within does all.

We have not done yet with their Chriſtian Teſtimony of a Chriſt without them. *Smith* ſays, " The falſe Miniſters preach Chriſt without; in the *Folio* Edition lately printed they have added the word [*only*] for very ſhame. *Fox* ſays, " The Devil is in thee, and thou ſayeſt thou art ſaved by a Chriſt without " thee. Ah, *George*, we cannot but be concerned for thee (tho we know thou haſt as great an art in gilding over falſe Coin as any) to think what thou wilt do with this impudent and brazen-fac'd Blaſphemy, how thou canſt waſh it over, ſo as to make it paſs in ſo quickſighted and prying a World as we live in: If we ſhould help thee out a little, thou muſt ſay nothing; for we would not truly be thought to be of the Trade. 'Tis but putting the word [*alone*] into this Quotation, " As the Devil is in thee, if thou thinkeſt to be ſaved by Chriſt " without thee alone. Thou mayeſt uſe the ſame Artifice with ſome other of thy Quotations, and they may paſs pretty well a while, till they be worn a little, or thoſe troubleſom Fellows, the *Snake*, *Keith*, and *Bugge*, ſhall bring them to the Touchſtone: However, having ſo Divine a ſtamp upon them, as *Fox*, *Whitehead*, and *Bayly*, with this Inſcription about them, *Tremulorum decus & tutamen*; no doubt but they will go currently enough among the Friends, tho they were all Braſs. We can't but throw another into the Scales to make good weight: 'Tis *Howghil's*; he ſays, " All you that have wearied your ſelves in " ſeeking, amongſt Graves and Tombs, for a Saviour; I ſay unto you, while " you look without you, your Eyes may conſume in their Holes, and your Ex- " pectations fail. Sure this word *outward* is a great offence to the Stomach of a *Quaker*; an outward Word, and outward Sacraments, and an outward Chriſt. If they would alſo lay aſide their outward Meats, outward Drinks, outward Clothing, the Controverſy would ſoon be at an end. Great Myſt. *P.* 250. *P.* 39.

Before we paſs from this point, we muſt mind the Reader, that *G. Keith* was proſecuted in *Penſylvania* for preaching Chriſt without, as well as Chriſt within. Two of their Miniſters witneſs this againſt him, and no other falſe Doctrine was charged upon him. The very truth is, 'tis this Chriſt without us is the only Saviour who ſaves, as by the merit of his Death, ſo by effecting the Graces of the Spirit in us, which are not ſubſtantially and perſonally Chriſt, Primmer, *p.* 8.

but called so by a *Metonymy*, as the Effect for the Cause: And Christ is not predicated of a Christ within, and a Christ without, univocally; for the Nature of Christ is only communicated to the Person of Christ without, while the Name is only given to Christ within, to his Graces and Image, by a Figure. So that here are not two Christs; for Christ without is only personal, substantial, Christ within figurative. There is a King at *Whitehall*, and there is a King in the Parlour; but not two personal Kings, only one that is personal, and the other that is figurative, being his Picture only, which is called so. And therefore to say we are saved by another Christ than that which is within, does not infer two personal and substantial Christs, but a substantial one and a figurative one, *viz.* his Image, Graces, and Influences, called so by a *Metonymy* or a *Metaphor*. And now to say, *They are no Ministers of Christ that preach Christ without us*, and *The Devil is in thee, if thou thinkest to be saved by a Christ without thee*, and *Devils and Reprobates may make a talk of him without*, are Blasphemies sure we can make no blacker by any aggravation. As to what *Geo. Whitehead* says concerning these Expressions wanting their due Points, and putting the words, *that was crucified*, in a Parenthesis, as well as several others in this Quotation, we have spoken to in the Epistle to the Reader.

But behold more frightful Apparitions still, which that Worthy Person the Author of *The Snake in the Grass*, in his most admirable Defence thereof, takes notice of, Part I. *p.* 131, 132. and Part II. *p.* 108. *Burroughs* calls our Christ we pray to, *an Idol God, and a dead God:* * *Atkinson*, an *Imaginary God*, and *a Carnal Christ*; and *Lawson*, as *Caffin* charges him, p. 36. tells us, *That the Lord Jesus, whom we profess, is accursed.* *Fox* quotes the very Page of *Caffin* in his *Great Mystery*, p. 142. and answers it; but denies nothing of this Charge, That he should say, *our Jesus is accursed.* And yet the *Jesus* whom we worship, is that *Jesus* whom all the Christians in the World, and all the Angels of God worship. The Apostle saith, *Such an one speaketh not by the Spirit of God, that calleth Jesus accursed. Vox faucibus hæret:* Our Pens are ready to drop out of our Hands, while we are only repeating this Blasphemy. Whenever the Devil hath one too big for his own Mouth, for fear of choaking, he hath ever some *Quaker* or other (who never keck at it, tho never so great an one) to mouth it for him. Great God, to suffer such Venom to be spit upon thee by such a speckled Creature; for such an one to curse our King and our God, and yet look up, and not to be struck dumb at the uttering of such a Blasphemy! The Impunity of such a monstrous Villany, if we had doubted of it before, were alone enough to convince us there must be a Judgment to come.

*Sword of the Lord drawn, *p.* 5.

1 Cor. 1. 2, 3.

CHAP. IX.

Of WATER BAPTISM.

[1] Primmer, *p.* 6. [2] Reason against Railing, *p.* 108, 109. [3] *P.* 4. [4] News come out of the North, *p.* 14. [5] *P.* 26. *l.* 12.

BRief *Discovery*, p. 13. charges them with blaspheming the Ordinances of Christ, Baptism, and the Supper of the Lord. *Smith* says, [1] Our *Baptism, Bread and Wine, are the Pope's Invention. Penn* says, [2] *Water Baptism is no more in force than Circumcision. Fox* says, [3] Our *Baptism and Sacraments are* Cain's *Sacrifice. Fox* says, [4] *Your Baptism is carnal, and their Communion is carnal. Whitehead* says [5] in his *Answer, Your Water, Bread and Wine is carnal.*

Thou hast indeed, *George*, a notable art in giving answers nothing to the purpose; for the Authors before cited say, 'Our Baptism, our Sacraments, our 'Communion, are carnal, and *Cain*'s Sacrifice, and invented by the Pope: Now

Now Water, and Bread, and Wine are not thoſe, but the outward part of them, which with the inward and ſpiritual Grace make up the Sacraments; and hence they are not carnal but a ſpiritual Ordinance. He tells us again, that *Will. Smith* ſays only, that Infant Baptiſm was of the Pope's Invention. Good Reader, ſee the *Primmer* as above quoted, The Child's Queſtion was not concerning Infant-Baptiſm, but how it was concerning Baptiſm, Bread and Wine; 'Why Child, 'ſays the Father, as to thoſe things (thoſe things ſure were the things in queſtion) 'they aroſe from the Pope. We matter not what he ſays afterwards, 'tis that place we charge with blaſpheming Water-Baptiſm, an Ordinance of Chriſt.

Whitehead juſtifies *Pen* for ſaying, 'Water-baptiſm is no more in force than *P.* 27. l. 3.
'Circumciſion; he tells us 'tis to be rejected, becauſe it is ſhadowy, and of a pe-'riſhing nature: he knows we do not hold that Water, Bread and Wine are our Sacraments; what then if they periſh, as long as the thing ſignified, which is the beſt part of the Sacrament, does not ſo? By ſuch an Argument we might prove the Paſſover muſt preſently have been aboliſhed, for the Lamb was a periſhing Creature, to be ſlain, and eaten up immediately; but ſure there was ſomewhat ſignified by it that laſted a little longer, even till the coming of Chriſt in the Fleſh, as the thing ſignified by the Elements of our Sacraments will abide till Chriſt's coming to Judgment.

In fine, one ſays, Baptiſm and our Sacraments are carnal, *Cain*'s Sacrifice: Another ſays, Baptiſm and our Sacraments were from the Pope: Another, they are no more in force than Circumciſion, and therefore to be laid aſide. Our buſineſs therefore ſhall be next to prove, they are Ordinances of Chriſt, and the neglect of them is a contempt of an Ordinance of Chriſt, and their ſcurrilous Reflections upon them a blaſpheming Chriſt's Ordinances; and becauſe Water-baptiſm is a Sacrament they raiſe moſt and their chiefeſt Arguments againſt, we ſhall ſpeak to that firſt.

We know the Cry is, Give us plain expreſs Scripture for Water-Baptiſm: Nothing will paſs with them for Scripture proof but what's expreſs. *John Stubs*, in his Epiſtle before *Whitehead*'s *Divinity of Chriſt*, hath theſe words; "Do "the Scriptures ſpeak of three Perſons in the Godhead, in theſe expreſs words? "let us ſee where it is written; come do not ſhuffle, give us plain Scripture, "let us ſee in what Chapter is printed Abſtract, Relative, and Concrete; while it's evident enough that Scripture-Conſequences are as good proof as expreſs Texts of Scripture: Do you think the Lord Jeſus knew how to diſpute with the *Sadduces*, and prove a Doctrine out of Scripture? Prove if thou canſt, ſay thoſe Cavillers, the Reſurrection of the Dead from Scriptures. Chriſt preſently proves it out of *Exod.* 3. 5, 6. as we find *Mat.* 22. 32. where his medium is God's ſaying, *I am the God of* Abraham, Iſaac, *and* Jacob. If ſome of thy Brethren had been by, and heard our Saviour offer ſuch an Argument out of Scripture to prove the Reſurrection, would not they have retorted briskly, Good Sir, what's this to the Reſurrection? give us plain Texts of Scripture that the Dead ſhall riſe again: would not they have preſently given it out (tho the *Sadduces* we find had more modeſty) how ſhamefully they had run down and baffled our Saviour; and that he had not a word to ſay for himſelf, not one word of Scripture to confute them with, becauſe he brought nothing but Scripture conſequences againſt them. We would know what expreſs Scripture you have for your Negative (as well as for ſeveral other Doctrines) that Water-Baptiſm is not an Inſtitution of Chriſt, and yet 'tis a Doctrine that *Quakers* believe to be Divine, which yet they only endeavour to prove by Scripture-conſequence, tho horridly forced and ſtrained. Now let us ſee whether we can offer better to prove our Water-Baptiſm.

1*ſt.* The

1ſt. The firſt Scriptures, for we ſhall here give you two together, are *John* 3. 26. *They came to* John, *and ſaid to him, Rabbi, he that was with thee beyond* Jordan, *to whom thou beareſt Witneſs, behold the ſame baptizeth, and all Men come to him.* And, *John* 4. 1, 2. *The Phariſees heard how that Jeſus made, and baptized more Diſciples than* John, *tho Jeſus himſelf baptized none, but his Diſciples.* Here we ſee Water-Baptiſm was inſtituted by Chriſt long before his Death, to be an initiating Ceremony, whereby Jewiſh Converts were admitted into the Society of Chriſtians; ſo that we find our ſelves obliged to prove theſe four things:

1. That it was Water-Baptiſm that was ſpoken of in theſe Texts.
2. That hereby Chriſt admitted Converts into his Society.
3. That they were only Jewiſh Converts that were ſo admitted at firſt.
4. That all this was done by Chriſt's Command, and ſo was his Inſtitution.

1. That 'twas Water-Baptiſm ſpoken of in the 3*d* and 4*th* of *John*; that it was an outward Baptiſm, and not a Baptiſm of the Holy Ghoſt, is clear, becauſe the *Phariſees*, and *John*'s Diſciples too took notice of it: ſo that it could not be a thing inward and ſecret, but ſomewhat outward and obvious to mens obſervation; nay that it was not only outward, but by Water too, is as apparent, becauſe we ſee it in thoſe Texts of St. *John* compared with *John*'s Baptiſm: the *Phariſees*, as well as *John*'s Diſciples are here offended, that Jeſus made and baptized more Diſciples than *John*, whoſe Baptiſm was undeniably ſuch. The words in *John* the 4*th* without an Ellipſis, are read thus, *Chriſt baptized more Diſciples than John baptized*; and what reaſon can we have for interpreting *baptizing* in the laſt place in a different ſenſe from *baptizing* in the former, eſpecially ſince the exception taken, *John* the 4*th*, was by the *Phariſees*, who neither cared for, nor knew of any other Baptiſm than that of Water? It had been an odd compariſon for a *Phariſee*, Jeſus baptized more with the Holy Ghoſt than *John* did with Water, who had never heard of that ſpiritual Baptiſm; and had they heard of it, the *Phariſees* could never have had that honour for our Saviour as to think him ſo Divine a Perſon as to be able to baptize with the Holy Ghoſt, whom they alſo ſo maliciouſly reproach'd and perſecuted. Further it is ſaid, *Jeſus himſelf baptized not*; can it be ſaid that Jeſus himſelf baptized not with the Holy Ghoſt? 'twas that chiefly wherein his Commiſſion to baptize did excel the Baptiſt's, that he ſhould baptize with the Holy Ghoſt, who indeed had only power to do it: ſo that it muſt be meant with Water.

2. That hereby he made Diſciples to himſelf, that is, entred them into the Society of Chriſtians; 'tis evident he did not diſciple them for *John*, or enter them into the Society of his followers; for *John*'s Diſciples would not have been ſo much offended then, for ſuch multitudes Chriſt had brought into their Maſter's School: *John* 3. 25, 26. they were envious, and look'd upon it as a competition between their Maſter and another new one ſet up amongſt them; *Behold* (ſay they to *John*) *Chriſt baptizeth, and all Men come to him, ver.*30. He quiets their diſcontents, by ſaying, *He muſt increaſe, while I muſt decreaſe*; it had been an odd way of *John*'s being diminiſhed, to have ſuch multitudes of Diſciples brought into his School by Chriſt. Again, 'tis evident, he did not by his Baptiſm diſciple them to *John*, becauſe *John*'s Diſciples and Jeſus's were under a different Government, *Mat.*9. 14. and the Diſciples of *John* were offended at it, that they ſhould be tied to ſo ſevere Rules of Mortification, as frequent Faſtings by their Maſter, while the Diſciples of Chriſt injoyed a greater liberty, *thy Diſciples faſt not*. Again 'tis evident, he did not by Baptiſm diſciple them for *John*;

John; for this would have leſſened Chriſt, and made *John* the greater of the two, and Chriſt would have been but *John*'s Miniſter and Chaplain, to bring him in Proſelites, and *John* muſt have increaſed, and Chriſt muſt have decreaſed thereby. Again, the Diſciples of *John* that turned Chriſtians, were fain to be baptized again, *Acts* 19. to *ver.* 7. *Ver.* 3. they had been baptized with *John*'s Baptiſm; *ver.* 5. they were baptized again *in the Name of the Lord Jeſus*; ſo then Chriſt's Baptiſm could not be *John*'s. Again 'tis evident, *John*'s Diſciples and Jeſus's were not the ſame, *John* 1. 35, 37. for two of *John*'s Diſciples left him, and followed Jeſus; they being then different Societies, there muſt be a different admiſſion to them. Again, this Baptiſm, as all other Baptiſms were, was uſed as an initiating ſign into a diſtinct Society under another Maſter; the *Jews* that were baptized unto *Moſes*, were *Moſes*'s Diſciples, *John* 9.28. and thoſe whom *John* baptized were the Diſciples of *John*; and why ſhould not they whom Jeſus baptized be the Diſciples of Jeſus? 'Tis therefore very idle for the *Quakers* to ſay, this Baptiſm of Chriſt was the ſame with *John*'s, and ſo was temporary as his was; they might as well have ſaid, it was the Baptiſm of *Moſes*. Thus have we proved the ſecond, That Chriſt made and baptized Diſciples to himſelf, and not to *John*.

3. That they were only *Jewiſh* Converts that were admitted to Chriſt's Baptiſm at the firſt, for as yet Chriſt had not extended his care any further than the *Jewiſh* Church, till after his Reſurrection, only to the loſt Sheep of the Houſe of *Iſrael*; and of theſe he baptized, and made Diſciples, as *Moſes* and *John* had done before.

4. The laſt thing we are to prove is, That the Baptiſm of Chriſt mentioned in thoſe Texts, was not a bare practice of Chriſt, in compliance with either *Jews* or *John*'s Baptiſm, but an Inſtitution and a Command of Chriſt: Our reaſon is, becauſe it is ſaid, *John* 4. 1, 2. *Jeſus baptized more Diſciples than* John; *tho Jeſus baptized not, but his Diſciples:* And it cannot be underſtood how Jeſus did what his Diſciples did, unleſs they they did it by Chriſt's Order or Command; if they had run on headlong without an Order from Chriſt, it could not have been ſaid that Chriſt baptized, but the Diſciples had baptized upon their own heads. 'Tis not ſaid Chriſt baptized, and no more, for then it might have been look'd upon only as the practice of Chriſt; which is not *per ſe* obligatory without a Precept: but 'tis ſaid Chriſt baptized, howbeit not Chriſt but his Diſciples, to let us know there was not only bare Practice, but his ſpecial Order and Command to his Diſciples, without which they would not have done it, nay Chriſt would not have ſuffered them, neither could it have been ſaid that Chriſt baptized, if they had baptized without his Order; but it is ordinary to attribute that to the Prince himſelf, that is done by another according to his Command and Order; and therefore Chriſt not doing it himſelf, if he did it all (as the Scripture ſays) he muſt do it by commanding others to do it.

2*ly*. The next Scripture is *Matth.* 28. 19. *Go teach and baptize*, &c. We ſhall prove that this was the ſame Water-Baptiſm that Chriſt had inſtituted, *John* 4. He only here renews the Command, whereby he doubles the Obligation to, and inlarges the Commiſſion of the Diſciples, now to go and diſciple all, both *Jew* and *Gentile*, all Nations; and our reaſon why it muſt be the ſame, is, becauſe we have a word in *Mat.* 28. μαθητεύσατε, that ſignifies the very ſame that ποιεῖν μαθητὰς does in the 4*th* of *John*, to make Diſciples, and the ſame word βαπτίζοντες uſed there too: neither is there any reaſon why Chriſt ſhould ſet up a different Baptiſm for one and the ſame end to make Diſciples, from what he had appointed before to make Diſciples by; had he intended ſo, he would certainly have given ſome caution, being about to inſtitute a Baptiſm of another kind, leſt we ſhould miſtake this new and more glorious Baptiſm of the Spirit to be no more than that other elementary one he had commanded before, and they had been uſed to to that very hour. He repeats the Command again, becauſe the firſt Commiſſion would not ſerve his purpoſe, ſeeing he was to ampliate and inlarge the Terms; having juſt now laid down his Life for all the Nations of the World, he puts a Clauſe into their Commiſſion now, to inſtruct all Nations in the Rudiments of his new Religion, and then baptize them, that they may be the more capable of the benefit of his Sufferings.

3*ly*. The

3*ly*. The next Text proving Water-Baptiſm to be inſtituted of Chriſt, is *Act*. 10.47. *Can any one forbid Water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we?* Here are ſeveral Arguments to prove Water-Baptiſm was an Inſtitution of Chriſt.

1. The Holy Ghoſt was received before as preparatory to this Baptiſm; ſo that the Baptiſm in the Text could not be the Baptiſm of the Holy Ghoſt, therefore of Water.

2. Can any one forbid it? If any of theſe Gentlemen had been preſent, would he not have ſtarted up immediately, 'Can any one forbid? Good Sir, tell us who ever commanded 'us, when or where were we bidden to dabble the Diſciples with a little Popiſh Holy-'Water? you an Apoſtle of Chriſt, and peremptorily inforce things upon the Diſciples 'that are not now in force, (as our dear Brother *W. Pen* hath teſtified) to offer up ſuch a 'carnal Cainitical Sacrifice to God, and tell People 'tis an Ordinance of Chriſt: behold we 'ſtand up here, in the Power and the Spirit of the Lord God, to witneſs againſt thee. And we know not what St. *Peter* could better have replied to them, than St. *Paul* once ſaid to the *Corinthians*, *What I have received of the Lord, I have delivered unto you*; and it being a Command of our Lord and Maſter, you are impudent Servants to forbid it, if the practice had been nothing but an exerciſe of Liberty, and pure Condeſcenſion, as *W. Pen* ſays in his *Reply to the Anſwer to his Key*, if it had not been ſettled by Authority.

P. 127. l. 20.

3. St. *Peter* iſſues out an Authoritative Command, that they ſhould be baptized, *v.* 28. he commanded them to be baptized: The impoſing ſuch a Command upon the Diſciples, would have been an uſurpation upon their Chriſtian Liberty, as the practice of it would have been ſuperſtitious enough, if he had not had Divine Authority for his Warrant.

4. He commands them to be baptized, not εις, as in *Matth*. 28.19. and *Acts* 19.5. but εν τῷ ὀνόματι, that is, by the Authority of Jeſus; and the Holy Ghoſt by varying the Expreſſion here from that in thoſe Texts, ſeems purpoſely to countenance this Interpretation: to command a thing to be done in the Name of a Perſon, was ever thought to be by his Authority; 1 *Cor*. 5. 4, 5. ἐν τῷ ὀνόματι, *I have judged in the Name of the Lord Jeſus Chriſt, when you are gathered together, and my Spirit, with the Power of our Lord Jeſus Chriſt, to deliver*, &c. In the Name, and in the Power and Authority, are here all one.

4*ly*. Another Text is *Acts* 22.16. *Ananias* ſaid to *Paul*, *Ariſe, why tarrieſt thou? and be baptized*; *for*, &c. *Ananias* leaves it not here to *Paul*, as a matter of Liberty or Condeſcenſion to the *Jews*; here's a peremptory Command, as in the foregoing Citation, *Ariſe, and be baptized*, and that quickly too, *why tarrieſt thou?* And this muſt be Water-Baptiſm, for he muſt ariſe, and put himſelf into a poſture to go to ſome place of conveniency, as a Brook or River, to be baptized in, and not tarry in the leaſt; he ſhould not need to have got up and travelled in ſuch haſte for the Holy Ghoſt, who is not limited to any place or time.

Again, this was a Baptiſm he had in his own Power, as that was in the Power of the Diſciples in the former Citation, or elſe they would not have been commanded to have been baptized; it had been both a folly and injuſtice to command them what they had no power to do: now the Baptiſm of the Holy Ghoſt was not in their Power, they could not give themſelves that Baptiſm, nor St. *Peter*, nor *Ananias* neither; and if it had been the Baptiſm of the Holy Ghoſt that was ſpoken of in this Text, it had been a more proper method for St. *Peter*, *Ananias*, St. *Paul* and the Diſciples, to have fallen upon their knees to God, and have prayed that he would beſtow that heavenly Gift upon them, rather than bid them be baptized and take it themſelves, as *Peter* and *John* had done, *Acts* 8. 15,16. they prayed for them that they might receive the Holy Ghoſt.

5*ly*. Another Text is *John* 3.3,5. *Except a Man be born again of Water and the Holy Ghoſt*, &c. Whatever be the ſenſe of being born again, we are ſure that Water is Water, and not the ſame in this place with the Spirit of God; if it were ſo, the words would have this ridiculous ſenſe, Except a Man be born again of the Spirit and the Spirit: further, if they were the ſame thing, a Copulative were needleſs, which ever uſes to join two different things together, and not the ſame thing to it ſelf; and if it be Water-Baptiſm, it muſt be of Chriſt; beſides, there would never have been affixt ſuch a Reward to it if it had not been a Duty.

2. For

2. We have a great many Scripture-Inſtances for the Practice of Water-Baptiſm, beſides thoſe before named; ſure they will not ſay, but that the Apoſtles baptized as Chriſt commanded them, in *Joh.* 4. and *Matth* 28.

1. The firſt Scripture is, 1 *Cor.* 1. 14. *Criſpus* and *Gaius* were baptized with Water, for St. *Paul* would not have thanked God, he baptized ſo few of them with the Holy Ghoſt; and thoſe many other *Corinthians*, *Acts* 18. 8. can't be ſuppoſed to have been baptized any otherwiſe than thoſe their Fellow Citizens.

2. The ſecond Scripture, is *Act.* 19. 3, 5. *Unto what were ye baptized?* He does not ask whether they were baptized with Water, he did not doubt of that; nor by what, but unto what? They anſwer, *Unto John's Baptiſm.* As ſoon as they were better inſtructed, they were baptized agen into another and better Service, into the Name of the Lord Jeſus, by ſuch Water as they had been baptized with before: For he ſcrupled not the Water they had been baptized with, but only asks into what Diſcipline or Society, *John*'s or Chriſt's?

3. The third Text, is *Acts* 8. 38. the Eunuch was baptized with Water; for *Philip* and the *Eunuch* went both down into the Water. In the ſame Chapter, v. 13. *Simon* himſelf believ'd, *viz.* ſeemed to do ſo, and he was baptized too: they will not ſay ſure, ſuch a Wizard as he was baptized with the Holy Ghoſt. In *ver.* 15, 16. he *prayed for them, that they might receive the Holy Ghoſt; for as yet he was fallen upon none of them, only they were baptized* into the Name of the Lord Jeſus. We think we ſhall not need to prove, that Water Baptiſm hath been the Practice of the whole Chriſtian World, to this day, 'tis ſufficient we have ſhewn ſeveral Commands out of Scripture, for Water-Baptiſm, and alſo ſeveral Inſtances wherein it hath been practiſed in the Apoſtles times; but not one ſingle Inſtance can we give in the Scripture, where its ſaid Go, and baptize, or be baptized with the Holy Ghoſt; not one Text, where the Baptiſm practiſed in Scripture, is called the Baptiſm of the Holy Ghoſt. It would have been a very gracious Condeſcenſion to our Weakneſs, if by the Baptiſm of Water, ſo often mentioned in Holy Scripture, there had been nothing meant but the Baptiſm of the Holy Ghoſt, to have delivered it to us in more plain and expreſs Terms, and called it in ſome place or other, the Baptiſm of the Holy Ghoſt, and told us 'twas not Water-Baptiſm, was commanded or practiſed, ſince we, poor ignorant Creatures, are ſo apt to take Water for Water, and a Command for a Command, and had always been accuſtomed to that of Water: Beſides, ſuch a continued Chain of Practices from Chriſt's Aſcenſion to this day, muſt needs infer either Chriſt's Inſtitution, or their groſs Superſtition. We have ſhewn before, that this Baptiſm was not *John*'s; and if the Apoſtles were the Authors and Beginners of ſuch a Practice, we would be glad to know whether it were in their own wills or no, whether they had a Revelation and Command in themſelves, from the Spirit of Chriſt within. *Edw. Burrows* ſays, "For you to go "with out the moving of the Spirit in your own wills and ſtrength, God hates this, "and upon this is his wrath. And *Whitehead* ſays, "To baptize, preach, and pray, "they that perform theſe Acts in their own wills, without the moving the Spirit, they "are not accepted therein, but rejected of God. We hope they will not ſay that the Apoſtles baptized in their own wills, and it was but a carnal Ceremonial, popiſh Sacrifice, they offered herein: If they had not a Command in themſelves, ſuppoſing they had had none from without, they were Will-worſhippers; and if they had, they muſt have it from Chriſt. P. 47. P. 22. l. 6.

Again here was ſuch a Privilege annext to this Water-Baptiſm, Regeneration, Re-

miſſion of Sins, *Titus* 3. 5. *Joh.* 3. 2, 5. *Acts* 2. 38. and 22. 16. as proves it to be more than the dabbling the Face with a little common Water, as they profanely ſcoff, a Privilege cou'd never have been joined to it but by Chriſt's Authority. Again however it might have been practiſed in compliance, it could not have been impoſed upon the Churches by Command (he commanded them to be baptized) of any Authority leſs than Chriſt's, without great Superſtition.

Further we prove, that all the Scripture-Inſtances can't be meant of Baptiſm with the Holy Ghoſt, becauſe Baptiſm with the Holy Ghoſt in ſome meaſure, was always preparative to that Baptiſm; no doub. there were further Improvements of the Meaſures afterwards, that were the Gifts of the Holy Ghoſt accompanying Water Baptiſm, and they were to expect the Holy Ghoſt in the fulleſt and moſt ample meaſure after Chriſt's Aſcenſion; ſome meaſure of the Holy Ghoſt was always required to fit and qualifie Men for it. And when it is ſaid *Acts* 8. 16. *as yet he was fallen upon none of them*, it can't be meant the Holy Ghoſt was not come upon any of them in any meaſure, at all before; the *Quakers* themſelves will not ſay ſo ſure, who tell us the Light and the Spirit are in every one, that was evidently ſpoken, as appears in the 2 Uſes following of the Gift of Miracles, that *Simon* ſo ambitiouſly affected. See *Acts* 8 12. *When they believed, they were baptized.* 37. *If thou believeſt with all thine heart. Acts* 2. 41. *They that gladly received the Word, were baptized. Acts* 16. 14, 15. *Lydia*, as ſoon as her heart was opened, was baptized. 33. The Jaylor and his whole Houſe, as ſoon as converted, were baptized ſtreightway; all this could not be without ſome previous Gift of the Holy Ghoſt to them, to put all out of doubt. See *Acts* 10. 47. *Can any forbid Water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we?* Farther, Baptiſm was appointed as a means whereby the inward Baptiſm of the Holy Ghoſt was given; and therefore the Scripture-Baptiſm was not the Baptiſm of the Holy Ghoſt, *Acts* 2. 38. *Be baptized, and ye ſhall receive the Gift of the Holy Ghoſt*; as alſo *Epheſ.* 5. 26. *that he might ſanctifie and cleanſe it, with the waſhing of Water*, &c. and *Joh.* 3. 5.

Farther, Water Baptiſm was appointed by Chriſt, as an initiating Sign whereby Believers were to be admitted into Chriſt's viſible Church, and no Man can be admitted into a viſible Society, by a Sign that is inviſible, as Baptiſm with the Holy Ghoſt is: By Baptiſm we liſt our ſelves into Chriſt's Company, take the Military Oath of Fidelity to him; and being baptized, we are reckoned Chriſt's Soldiers and Servants, *Joh.* 4. 1. *He baptized, and made Diſciples*, made them viſible Diſciples by baptizing them; which could not be by Baptiſm with the Holy Ghoſt, which is altogether ſecret and inviſible; therefore as ſoon as ever Men were converted, they were baptized, *Acts* 22. 16. *Why tarrieſt thou*, &c. So *Lydia*, as ſoon as her heart was opened, *Acts* 16. 14, 15 ſo he Jailor, *ver.* 33.

Vit Baptiſm was the outward Sign, Mark, or Character, appointed by Chriſt, whereby the Society of Chriſtians are known and diſtinguiſhed from all other Societies in the World: It were ſtrange if any Society ſhould be diſtinguiſhed and known from another, by that which is inviſible, as Baptiſm with the Holy Ghoſt is.

1. 'Tis evident the Church muſt be a viſible Society, being a City upon an Hill, *Matth.* 5. 14. The *Quakers* themſelves are a Society, diſtinguiſhed by ſome Marks and Characters, or how ſhould we know who were of the Quaker-Church, and who not? They have their Marks I ſay, but far from Chriſt's Appointment they are yeaing and naying, and loudly decrying the outward viſible Marks of Chriſt's Inſtitution. The Diſciples of *Moſes*, as they were diſtinguiſhed by their Circumciſion,

and

and therefore they were called by *Horace*, *Curti Judæi*; so by their Baptism, and *John*'s Disciples by their Baptism, and Christ's by his: This was the Badge and Livery the Christians wore, to let the World know whose Servants they were, and that they were not ashamed of their poor Master that gave it them; therefore when they were baptized, they were said to put on Christ, *Gal* 3. 17 and when Men renounced their Christianity and turned *Turks*, they laid aside this Livery, and took up *Mahomet*'s Circumcision, and spit at the mention of the Name of Christ, and from thence are accounted true *Musselmen*; so that *Quakers* by rejecting Water-Baptism, are got half way to *Turky*.

There was a memorable Advertisement from *Dorsetshire*; 'tis before the Answer to Mr. *Den*'s *Quaker*, *no Papist*, in the *Gag for Quakers*, of a strange Discovery made of many Witches in and near *Sherborn*, they were near 200 of them at one Meeting, most of them *Quakers*, and *Anabaptists*; it tells us 3 Men and 2 Women, formerly *Quakers*, committed to *Dorchester Goal*, where they were Prisoners at the writing of that Advertisement, confessed upon Examination, and since their Commitment, to sundry Persons, who have visited them, that when the Devil first appeared to them, and tempted them to be Witches, before he would admit them into that Sacred Order, he caused them to renounce their Baptism; and truly the Devil had some reason for this, to make them tear off the Livery of their old Master, his greatest Enemy, before he took them into his Service; besides in Baptism they had renounced him, and all his Works; and he thought it necessary such a Covenant should be cancelled, before they entred a new League with him; and if *Quakers* had doubted the Truth of this, in those days, they might have gone and visited their Friends in Goal, as hundreds did, and been satisfied from their own mouths. The Devil, in our days, need not put most of our *Quakers* to the trouble of renouncing Baptism, who never receiv'd it, and so are in a more appropriate disposition to be taken into that Service. *Margaret Bradly*, and *Mary Langborn*, perhaps might commence Witches without such a Solemnity; these *Quaker*-Witches would have taken away the Life of their Brother-in-Law *Winder*, by a false Accusation at *Carlisle* Assizes; they were eminent Teachers amongst the *Quakers*, neither did they ever disown them for their Villainy: See *Snake*, 305. 306, 307. and no doubt there have been hundreds more such Instances, that have bewitched multitudes into horrid Ravings, Yellings, Foamings and Convulsions, as soon as they have come into their Meetings: You may believe in every one of them, as well as those of *Sherborn*, the principal Article of the Contract was, if ever they received it, to renounce Baptism.

Oh how Converts of old, in Times of Persecution, would crowd to Baptism, though they burnt for it; they would run through the Fire to Water-Baptism, ambitious of the honour of being known to be Christ's Servants, which they were by being baptized. Had *Quakers* lived in those days, they would never have been known to be Christians, by a little yeaing and naying only for a Mode of Speech, their Christ being no such Man as the *Heathens* were incens'd against, nothing but Meekness, Patience, Temperance, Chastity, &c. which the *Heathens* were great Admirers of. No Brother *Heathen* would never have hurt a *Quaker*, they are these wicked Christians the *Quakers* cry out of as their Persecutors, as the Christians cried out of the *Heathens*, *Quakers* and *Heathens*, are too good friends to fall out for a Yea and Nay.

As for their Objections out of Scripture, if need had been, we could have brought most of them as Proofs of the Doctrine they have brought them to oppose; their *Goliah*-Argument is from the 1 *Cor* 1. 14, 15, 16, 17. *I was not sent to baptize, but to*

preach the Goſpel. We ſhall not need to prove, that this is Water-Baptiſm here ſpoken of, having proved it before: Beſides they acknowledge it; which I believe they would never have done, but only that they might ſcrew an Objection out of it againſt Water-Baptiſm; for hence they obſerve to us, *Paul* an Apoſtle was never ſent to baptize with Water, or otherwiſe, why ſhould they not yield the ſame word ſignifies the ſame thing in other places? By the way let us premiſe, when a Doctrine is proved by ſuch Arguments, the Command of Chriſt, the Practice of the Apoſtles, and the whole Chriſtian World to this day, 'tis not to be overth own by one Objection out of Scripture, that may bear a ſence as well agreeing with that Doctrine, as the ſence that oppo'es it. Our Arguments ſhould firſt be anſwer'd; which becauſe they cannot do, they buſie themſelves in finding out difficulties: If this were enough, the Being of God, and Exiſtence of Souls, D ctrines as demonſtratively proved, as any in the World, might be overthrown; for the Atheiſt hath found difficulties enough to puzzle and perplex them: But though this way of theirs be a very fallacious Artifice, yet we ſhall no be afraid to grapple with their Objections, this mighty one in particular.

But why doth St *Paul* thank God he baptized ſo few, if an Ordinance of Chriſt: 'Tis evident he baptized ſome; and if he had not been impower'd by Chriſt to baptize, 'twould have been preſumption in him to have baptized any body. But why ſo few? As in the 15th. 'tis anſwered by himſelf, *leſt any one ſhould ſay, I baptized in my own name.* You may obſerve from *v.* 10 how childiſhly they began to range themſelves into Sides and Parties; one was for *Paul,* another for *Apollos,* as if they had only baptized, and made Diſciples to themſelves, to ſet up as many Sects of Chriſtians, as they had done of Philoſophers, under their ſeveral Maſters. *Ver.* 13. Do you think, ſays *Paul,* you were baptized into the Name of *Paul,* or *Peter,* or *Apollos*? *I thank God,* ſays he, as it happen'd, *I baptized none of you,* that you may have no pretence for ſuch a Schiſm under my Name; he does not thank God they had not been baptized, but that he had not done it, for the aboveſaid reaſon: But you will ſay then, ſu e here was a great ſtreſs laid upon Water Baptiſm, becauſe there were ſo few thus baptized: A Conſequence indeed! becauſe he baptized ſo few, therefore there were no more baptiz.d. May not a Man as juſtly inferr the contrary, though there have been multitudes of them baptized, yet I have baptized but few of them, eſpecially if you compare this place with *Acts* 18. 8. where a great many other *Corinthians* were baptized as well as *Criſpus* and *Gaius.* But *ver.* 17. St *Paul* ſays, Chriſt ſent him not to baptize, but to preach the Goſpel. We anſwer, every Apoſtle, beſides a general Commiſſion, had commonly a particular Miſſion: Their general Commiſſion gave them Power and Authority through the whole World to preach; but becauſe that had been too numerous a Pariſh, and it would have been impoſſible for them to have executed thoſe Powers, by p eaching to every Perſon in the World, it pleaſed God by a ſecret Motion and Impulſe of the Spirit, to ſend them into ſeveral Quarters, one to the *Gentiles,* another to the *Jews,* one in o *Spain,* another into the *Indies,* to preach there, for the more orderly and effectual execution of thoſe Powers in the World. St. *Paul* had Power and Authority in his Commiſſion to baptize all, as well as preach to all; but that theſe Powers might be executed in the beſt manner, ſuch as might tend moſt to the Glory of God, and the Edification of the Church, it being impoſſible he ſhould preach to all, and baptize them too, by a particular Inſtinct of the Spirit, to appoint and order him to lay out his Abilities chiefly in preaching, that being a Work of greateſt Difficulty and Importance, his Talent alſo lying moſt for that Work. And St. *Paul* might have ſaid, I was not ſent to preach the Goſpel to the *Jews, viz.* by my particular Miſſion,

as

as he says here, I was not sent, *viz.* by a special Mission to baptize them: That the Apostles had such particular Calls and Missions, as well as an universal Power and Authority, 'tis evident from the Scriptures. Acts 5.20. Acts 8. 25.26. Acts 9. 11. Acts 16. 10,9. Act. 19.20.22. Acts 23. 11. 2 Tim. 1. 11.

Or it may be Answer'd the common way, *I was not sent chiefly to baptize*: That was not the chief Part of his Commission, but to perform the more necessary and difficult Part of it, to preach, to dispute with, and convince Gain sayers; for our greater Parts and Abilities, as also greater Courage, was required then to baptize; yet he carefully deputed others for that Service, and so might well enough have been said to have baptized too, as Christ, 4 *Joh.* 2. and *Peter* also, *Acts* 10. 48. having commanded them to be baptized, it was certainly impossible the Apostles should have been able with their own hands, to have baptized such Multitudes they converted, Christianity had spread over all the Quarters of the known World before the Apostles left it, and could Twelve Men be thought sufficient for such a Task of Baptizing? And is it not agreeable to Reason, that when a Person hath a Commission au horizing him for two eminent different Services, that are impossible both to be performed by him alone; to interpret the Meaning of that Commission, to be, that he should lay out his Time, and Strength, in the most necessary, and important Service, and depute some others for the rest, seeing it may as well be done by other hands as his?

What a stop and hindrance would this have been, if the Apostles had stayed every where to baptize their Converts? nay, 'twas impossible, they being so great a Part of the World, yet sometimes they did it you see, when it was no impediment to them in their main Design; Had it not have been in their Commission to have done it at all, they had greatly sinned, if all the Children of the Province of *Canterbury*, were brought to the Arch-Bishop to be baptized by him, he might not say, when I was made Arch-Bishop of this Place, and sent to this See, I was not not sent to baptize the Children of this numerous Province, though I have a Commission to baptize as well as any Parish-Minister of the Province, but chiefly to exercise a Pastoral Care, of Government, among them.

See *Gen.* 45. 8. *It was not you that sent me hither, but God*. Though they sold him into *Ægypt*, but it was principally God's doing.

1 Tim. 2. 14. *Adam was not deceived, but the Woman being deceived, was in the Transgression*, viz. the Chief in it.

Mat. 9. 13. *I'll have Mercy and not Sacrifice*. Jer. 7. 22. *I spake not unto your Fathers, nor commanded them, concerning Burnt-Offerings or Sacrifices, but I commanded them, saying, Obey my Voice*. Yet God had commanded those Cities under pain of Death. The meaning is, they were not the chief part of the Command, but rather the Offering and Sacrifice of a broken and contrite Heart; 'twas the inward part that was signified by this, that God chiefly required of them, and when the outward was performed without the inward, he tells them, he never *required it at their hands*, see *Isa* 1. 11. Suppose the *Quakers* should deny, that outward Sacrifices were ever commanded by God, or that the *Jews* did ever practise them, and they should interpret all that is said of Sacrifices of the inward, as they do of Baptism, and should produce the Texts above quoted, and the First of *Isa.* to prove God did not command them, which are more clear and positive against outward Sacrifices, than that one Text they have brought out of the *Corinthians* is against Water-Baptism: If they should not be convinced by those numerous Texts might be brought out of *Exod. Gen. Numb.* &c. with the Practice of the *Jews* from *Moses*'s Time, for:

for the Proof of the one, as by thoſe plain and pregnant Texts cited by us, together with the conſtant Practice of the Apoſtles, and all the Chriſtian World to this Day, for the Proof of the other, we ſhall deſpair of ever finding out a Method of convincing them, but as one ſays, that of *Bedlam*: Sure enough, if the *Quakers* had ſuch Texts as theſe forementioned, againſt Water-Baptiſm, what Shouts and Triumphs ſhould we hear of? If God had ſaid he never commanded Water-Baptiſm, he was weary of it, his Soul hated it; yet had they found them, they would have proved no more againſt outward Baptiſm, than the other did againſt outward Sacrifices, Come *G.* diſſemble no longer with us, the true Reaſon, if thou wouldſt deal plainly with us, why Water-Baptiſm is rejected by you, is not becauſe the Scripture commands it not, but becauſe you have no Command in your ſelves about it; and as for that Dry, Dead Letter, that Noſe of Wax, the Scriptures, as you call them; no matter what they ſay to us, without ſuch a Revelation: What have we to do with the Command that was to the Apoſtles? They are dead and gone, and the Command of baptizing all Nations died with them. But yet methinks, as the Apoſtles were bid to baptize all Nations, all Nations were required to be baptized, and all Nations are not yet dead, and gone; and therefore there ſhould be ſome left alive, to baptize them, unleſs the Apoſtles were commanded to baptize when dead.

CHAP. XI.

Of the LORD's SUPPER.

NExt we ſhall Vindicate the Supper of the Lord, by Bread and Wine, from their profane Contempt, that alſo according to them, is but a Trick of the Pope's to cheat the People with, a Shadow, for Subſtance, Carnal, *Caimitical*, and to be diſcharged the Service as well as the Paſsover,

P. 713. P. 26. *Brief Diſcovery*, All which Abuſes are juſtified by the common Voucher for Quakers, *G. Whitehead*. One would think the Words of St. *Matthew*, 26. 26, 27, 28. as alſo St. *Luke*, 22. 19. 20. ſhould be plain enough to determine this Controverſie, *While they were eating*, viz *the Paſsover*, *Chriſt took Bread, and bleſſed it, and brake it, and gave it to his Diſciples, and bid them take and eat, for it was his Body*, viz. The Sign or Symbol of his Body: *He alſo took the Cup, and bleſſed it, and gave it them*, and commanded them all to drink of it; yea, this was his dying Command, which ought to make the greater Impreſſion upon us, if we truly loved him, *plerique poſtrema meminere*: Yea, he condeſcends to give a Reaſon (though his Command is Reaſon enough of its ſelf) ſuch an one, as adds to the Obligation of the higheſt Authority, the Obligation of the greateſt Gratitude, for that *is the Blood of the New Teſtament, which is ſhed for many*, ſays Chriſt, *for the Remiſſion of Sins*. St. *Luke* tells us, it was to be a Commemoration, Ordinance, *Do this in remembrance of me*. St. *Mark*, 14. 23 ſays, *They all drank of it*. St *Paul*, 1 *Cor.* 11. 23. ſays, he received the ſame Ordinance from Chriſt, and that it was to continue till Chriſt's coming to Judgment; for they were to ſhew forth the Lord's Death till he come, why is it elſe called the Lord's Supper, but becauſe the Lord himſelf inſtituted it? *Ver.* 20. And upon this Account he aggravates their Profaneneſs. 22, 23. Becauſe it was an Abuſe of an Ordinance of Chriſt, and threatens it terribly. 27, 28, 29, 30. He lays the Guilt of the Blood of Chriſt upon them, threatens them with Diſeaſes, and Sickneſſes in this World,

World, and Damnation in the other: Harsh Sentences, for eating a little common Bread, drinking a little common Wine, unworthily; besides, what a solemn and serious Preparation is here required? 28. *But let a Man examine*, &c. We can't think such a strict Examination of our selves is required of every one before he eats his Dinner, and that for want of it he should be damned. *Ver.* 27. 'Twas not for drinking of his own Cup, or his Friends, but the Cup of the Lord, unworthily; And must such a solemn Ordinance of Christ's be dress'd up with such disgraceful Titles, upon its forehead, *Popish, Carnal, Cainitical*, to expose it the more to the Scorn and Contempt of their Vulgar, and Rabble *Quakers*.

Whitehead in Answer to the *Snake*, and in his *Innocency and Truth*, &c. stumbles at the Word Sacrament, and says 'tis not to be found in Scripture, applyed to these Mysteries. But *G* as long as Sacrament is a Word apt enough to express the Nature of the thing, why should'st thou make such a stir about a Word, and shew thy self as Pedantical as a pert School-Boy, with his *Unde derivatur?* Where canst thou find Infallibility, and Friends Meetings *&c.* expresly in Scripture? Yet thou contendest very earnestly for these things. We are sure the Word Sacrament is as Scriptural, and more expressive of the thing we use it for, than those you use to express an Order of Men by, set apart for Holy Ministration, *viz.* Conjurers, Thieves, Robbers, Witches, Devils, Beasts, Blood-hounds, Moles, Tinkers, Sodomites, *&c.* Can any thing be more expressive of the Nature and End of this Mystery, than a Word that signifies to bring an Holy Thing (such is the Death of Christ) to our Minds: But *G.* if thou wilt, we will compound with thee for this, we'll not be such Logomachists as to fall out for a Word; give us but the thing, and call it, if thou wilt, by its Scripture Name, *the Lord's Supper*. Sect. 14. P. 26. l. 14.

He tells us again, 'Till he comes, is meant, till Christ comes spiritually into our 'hearts; and Christ was not then come so to the *Corinthians*, and that was the Reason of the Celebration of this Ordinance was continued so long. We had thought Christ had been come to every Man alive, for he enlightens every Man that cometh into the World; and therefore is come to all. But he says the *Corinthians* were not then the purest Christians; yet we doubt not, but some of them were as pure as the *Quakers*: We may presume so far, of *Paul*, and *Apollos*, *Crispus* and *Gaius*; and it were hard, if Christ had not appeared spiritually, to any one of that great Multitude baptized with them, *Acts* 18. 8. Yet St. *Paul* speaks to all the *Corinthians*, *What I have received, that I have delivered unto you*. We hope also the Disciples of Christ, who all received, had some little appearance of Christ in them, as much as *W. Pen*, and thy self; and some Primitive Christians, and Martyrs, might be almost as pure as you, whoever took it, even when going to their Last Home, at Death, as their *Viaticum*, as a Cordial to comfort and revive their Spirits, and fit them for their Last Conflict, at a Stake, or Furnace. Truly *G.* the purer Men are, and the more Christ be come into their hearts, the more worthy they are: The Apostle intimates, such are the fittest to participate of this Ordinance, which you wickedly affirm 'tis but to continue till we are so. The Apostle exhorts, at the Peril of most dreadful Judgments, to as great a Measure, and proficiency of Grace and Holiness, as they can attain to; so let them eat, and so let them drink, *&c.* No, says *G.* 'When they are come to that 'measure, they need not do it. One would think such Men have most reason to remember the Death of Christ, who have felt most of the comfortable Effects of it themselves; unless they will say, because they have Christ within them, they need no Shadows or Images, to remember him by; or because they have Christ Crucified within Antidote against the Snake, p. 112.

within themſelves, they need not ſend their Thoughts, and Meditations, a Pilgrimage to *Jeruſalem*, to reflect upon the Paſſion and Agony, the Contempt and Scorn, was ſuffered there." *Smith* ſays, "We believe that Chriſt in us doth offer up himſelf, a living Sacrifice unto God for us, by which the Wrath and Juſtice of God is appeaſed towards us. Again *Smith*, "They are falſe Miniſters, that preach Chriſt without, "We that are pure *Quakers*, (which the *Corinthians* were not, it ſeems, nor a Man of them) have Chriſt and his Death within us, What need we trouble our Memories about *Calvary*, or *Jeruſalem*? The Luſtful, Atheiſtical, Schiſmatical and Drunken *Corinthians*, may have leave to remember, and ſhew forth his Death (becauſe he is not yet come to them) if they pleaſe. *Whitehead* ſays, "They were to wait for the coming of Chriſt, to make them better. No doubt of it *G.* and the better they were, the Apoſtles ſay, they would be the fitter to receive theſe Myſteries. *St. Paul* exhorts to *worthy Receiving*; neither does he ſet a Meaſure, or Limit to their Worthineſs: We are confident he never feared they could be too worthy, though now adays 'tis the eminency and heighth of Worth, in ſome ſort of People, that keeps them from receiving, as having now no need of it. *Whitehead* at laſt yields, "There might "be a good Intention, in the firſt Propoſals and Practice of the Memorials of Chriſt's Death among the *Corinthians* to remember and ſhew forth Chriſt's Death, till they "knew more of his Life, to ſet forth in an unblameable ſtate. *G.* if we underſtand thee right, thou meaneſt that unblameable State that Chriſt arrived to: And therefore your perfect, ſinleſs *Quakers*, who have arrived to that State, they need not trouble themſelves any more with the Blood of Chriſt, having no more Sins to purge, or pardon, they are come to the unblameable State, and therefore they remember it no more, unleſs it be in ſcorn, to thank him for nothing, as by and by you may ſee. What can this tend to, but to evacuate and render of none effect to theſe unblameable Men, the Death and Blood of Chriſt without them, therefore they have laid aſide the Ordinance for the Commemoration of it, a mean and low Diſpenſation, a meer Shadow, now the Subſtance is come into them: Whatever they ſay they mean, this muſt be their lewd Atheiſtical Thoughts, if they agree with their Words.

New Catechiſm, 134. Primmer, p. S. 1 Cor 5. 1 Cor. 15. 1 Cor. 11. 1 Cor. 1. Anſwer to the Snake. 112. Anſwer to the Snake, 172 113.

Whitehead, ibid. "Wonders at our urging Chriſt's Celebration of the Lords Supper, "as Obligatory, foraſmuch as we do not imitate that Laſt Supper in all its Circumſtances. He mentions only *One*, and that's the Paſſover, with which it was attended, which we do not celebrate with the Supper.

He might have gone on, and reckon'd up many more Circumſtances, if he had pleaſed: We do not Celebrate in that Habit, that Poſture, the ſame Time of the Day, nor to the ſame Number, nor to ſuch Apoſtles. But then good *G.* you muſt forbear to Adminiſter another Ordinance, which is your Preachments, in Breeches and Doublets, and Cravats: You muſt get the Sandals, and the Seamleſs Coat, which were without doubt, the Habit Chriſt preach'd in; the Subſtance of an Ordinance may be the ſame, though it appear in various Circumſtances. As *George Whitehead* would be the ſame, with his Whigg and Beaver, out of a Barber's Shop, waſh'd and comb'd, as for a Wedding; the ſame I ſay, as if he ſhould the next day appear like Prophet *Eccleſi*, all over beſmeared with Excrements; or as his Brother *Joyclas* going in a Rapture from *Paris* to *Roan*, that ſtood up to the Neck in mire and filth, to repreſent to his Companion, the filthineſs of Sin he liv'd in. But *G.* we have a little more to ſay upon this Point, That Chriſt himſelf allowed it ſhould be received without the Paſſover; for, Did not *Paul* Celebrate the Supper of the Lord without it? And, Hath he not told you he Celebrated it as he receiv'd it?

Polandinus, n. 68, 69. Anſ. to Snake, p. 112.

Whitehead

Whitehead says, Christs last Supper was a consummation and fulfilling of the Jewish solemn Feast under the Law; though that be precarious enough, yet if that were granted, must the Lords Supper therefore have its end, and determine presently? the quite contrary may fairly be inferred, that it ought not: the Antitype that consummates and fulfils the Type, always continues after the Type is vanished. The Passover is abolished, but Christ our Passover continues for ever; the legal Priesthood might be a Type of the Spiritual, under the Gospel the former is done away, we hope the latter will stand awhile notwithstanding your Quaker rage against it: Can any one understand what thou meanest by consummating and fulfilling, unless to put an end to them, by somewhat that may abide, except thou thinkest the Supper of the Lord came for nothing but to destroy these Feasts and die. *Answer to Snake*, p. 112.

He says again, it was condescended to, because of the weakness of many: That is a very good Reason why it should continue still, because there will be Weaknesses among us, while we are on this side Heaven, for all the arrogant boasting of our Perfectionists. And we hope you will not grudge at the Ministration of this Ordinance unto us weak ones. Ibid. p. 114.

He says again, he will not condemn them who are conscientiously tender in the practising that which they believe to be their Duty, *viz.* the receiving of the Sacrament. What, not condemn them *George*, for receiving so religiously a Carnal, Cainitical Ordinance, instituted by the Pope? But (*ibid.*) thou desirest they may come under that higher Dispensation of spiritual Communion. Only we have one Question to ask thee before we part: Was that Sacrament commanded by Christ or not? if not commanded, thou oughtst to condemn the Administrator and Communicants too, as superstitious Will-worshippers, for setting up a way of serving God, that he never appointed; and if it were commanded, thou oughtest not only to forbear censuring, but highly approve of the Zeal of those that duly and conscientiously receive this Ordinance. Ibid.

He confesses (*ibid.* p. 115.) "The Abuse of the Substance or Mystery doth "incur Damnation, grievous Diseases, if you rest and stick in the shadow, and "neglect the Substance. Here we are very good Friends again, and so we shall part with him; for it's very true, to stick in the Shadow, and neglect the Mystery, doth incur Damnation: But does not this allow us to use the shadow, or we could not stick in it; no *George*, I hope we shall not stick in it, tho we use it as a means to obtain the Mystery. Ah *George!* thou wast not in this good mind, when thou wroted'st that accursed Book, which thou called'st *Light and Life*; where thou vilified'st the Mystery, the Blood of Christ, laughed'st and jeered'st at it, as an useless and unprofitable thing. See *p.* 64. "The shedding "of the Blood of Christ, let out by a Spear, was the Act of wicked Men, "and the Spear an Instrument of Cruelty, which to lay the meritorious "cause or stress of our Justification upon, is false Doctrine. He might have known it was not only the Act of the Soldiers, but Christ's own Act also; *I lay down my Life for my Sheep, and loe I come to do thy Will, O God*; it was not the murderous Act of the Soldiers, but the voluntary Resignation of himself to the Will of God, that made Christ's Death a Sacrifice, he gave himself a Ransom for all.

See Reader, if thou durst look upon such a Gorgon's-head, such monstrous Blasphemies; we can't but be astonished while we are a writing them: See

Light and Life, what Sport he makes with the outward Blood. " I pray, ſays he, what's the
P. 52. " Price ſo much talk'd of, that both ſatisfies God, and ſaves Man? The ſaving virtue of the outward Blood of Chriſt, he counts a Tale and a Story People have gotten by the end to talk of; though the Scripture ſays, *we are bought with a Price, and we have Redemption through his Blood*; this is but a little Scripture tattle and prate. He ſays further, " Whereas ſo much mention is made " of the Blood-ſhedding, and ſo much Efficacy and Virtue ſeems to be derived " from it. Mark, it only ſeems to be derived from it. Alas poor deluded " Chriſtians! How have you been cheated by the Evangeliſts and Apoſtles, " and a Company of Hireling Prieſts, ever ſince the Apoſtles Days, to cauſe " you to reſt and rely ſo confidently upon a Sunbeam or Shadow, to catch at an " Apparition or a Phantaſm, a meer Semblance and Appearance.

But further, if you turn in you ſhall ſee greater Abominations than theſe. " Is it not (ſays he, *ibid.*) a Spiritual Supernatural Virtue, Power and Efficacy, " that cleanſeth, ſaveth, and juſtifieth; if it be, how then can it proceed from " the ſhedding of the Blood outwardly? If it periſhed and be not in being, *Pag.* 16. " Where is the Blood? is it in being or no, or did it ſink into the " Ground and corrupt? How then does it cleanſe, juſtify, redeem and ſave? *Pag.* 17. " That Blood that ſaves is in being, and not corruptible; for we are " not redeemed with corruptible things.

Thou mayſt remember *George*, *The Lamb was ſlain*, Rev. 13. 8. *from the Foundation of the World*. He was not actually crucified from the beginning, but the virtue and merit of his Death might reach to the beginning of the World, though not then in being; and why not to the end of it too though not in being? The Purchaſe may be enjoyed either before or after the Payment of the Price; and if it be not in being, we may enjoy the benefit of it by Faith. He asks again, p. 55. whether any thing be of Eternal Merit or Worth, that is not everlaſting; and then ſcoffingly upbraids us, as not being well agreed what Blood of Chriſt we ſhould aſſign that Virtue and Efficacy to, whether to that which was let out of his Side by the Soldier's Spear after Death, or that Blood that drop'd from him in his Agony: and at laſt confidently reſolves, that the Blood of Chriſt that cleanſes us, *&c.* is the Life of the Spirit, and that this is the Blood of the Covenant. Here we have the outward Blood of Chriſt thrown out of Doors by *Whitehead*, as if it were but the Blood of an Ox or Sheep let out at the Shambles, only becauſe the Scripture ſpeaks ſo much of the Blood of Chriſt, and we muſt not affront its Teſtimony too much: They tell us of an inward Blood of Chriſt, a Blood never heard of before, neither in Scripture, nor any of the Writings of Chriſtians from the Apoſtles times, till Satan in theſe laſt Ages of the World opened a Vein in *Fox's* Crown, and ſo furniſhed us with plenty of it,

Ah how willingly would you be rid of the outward Chriſt, as well as the outward Blood of Chriſt; as the Jews *Joh.* 9. 22. they would have thruſt him out of their Synagogues long ere now, but for fear of the People, though in effect they have caſt out Jeſus of *Nazareth* as well as his Blood, only dreſt up one as *Michael* dealt with *Saul*, a counterfeit Phantaſm, as like him as they can, which they call a Chriſt within. Ah *George*, thou wilt one day find it better to have remembred the Blood of Chriſt at our Communion, with Raptures of Joy and Thankfulneſs, than thus to have remembred it in your *Light and*

Life,

Life, with Scorn and Contumely. No wonder you abandon and explode the Ordinance of the Lords Supper, which was inſtituted as a Commemoration of the outward Blood of Chriſt; which if it were as thou haſt wickedly repreſented it, would not be worth remembring.

God open thy Eyes, and give thee Repentance, for belching out ſuch Blaſphemies againſt that Blood, and grant that thou mayſt feel the Virtue of that which thou haſt ſo much vilifyed, and experience the merit of it in the pardon of thy ſo great Blaſphemies.

What *G. Whitehead* ſays, *p.* 27. *ult.* touching their giving Liberty to all, is ſo little to the purpoſe, that nothing need to be returned to it; the Charge (in the *Brief Diſcovery*, *p.* 13, 14. quoted from the *Spirit of the Hat*) ſtanding firm againſt them: *Fox* ſaying, 'What! Liberty to the Presbyter? No. To the "Independent? No. To the Baptiſt? No. Liberty is in the Truth, (which if it has any ſenſe muſt be this; no Liberty to any but thoſe that are in the Truth) equivalent to that of the Papiſts (as the Quotation takes notice) who ſay, "What! Liberty to the Sectary? No. To the Hereticks? No. No Liberty "out of the Church, ſay they; No Liberty out of the Power, ſays *Fox*; which amounts to the ſame: as one Quaker wrote to another in their bemoaning Letter call'd *the Spirit of the Hat*; which plainly refers to a Liberty from external Coercion and Force, becauſe it ſpeaks of ſuch a Liberty as they could give to, or take away from Presbyters, Independents and Baptiſts. And therefore when *George Whitehead* ſays in anſwer hereunto, there's no true Liberty but in the Power and Spirit of the Lord; and *William Pen* calling it a Spiritual Liberty, is nothing to the purpoſe, Spiritual Liberty being wrought within, not given by Men without, that which no mortal Man can give or take away; neither do Presbyterians, Independants, or Baptiſts (whatever Power the Quakers may come to) fear their Spiritual Priſons, Chains, or Fetters, but their material ones. And whereas *George Whitehead* ſhifts to another corner, telling us in canting words, 'tis a Liberty in truth; and adds, 'tis for Unity, Society and good Order againſt the Spirit of Strife, Diviſion and Separation: What is this to Presbyterians, Independants, and Baptiſts, who were the perſons ſpoken of? Were they ever taken into your Society, or did they turn Quakers, that you ſhould be concern'd at their making any Diviſion or Separation from you, under pretence of Liberty of Conſcience? All this is to amuſe the Reader, and loſe the true Caſe in hand; which was to ſhow that the Quakers, had they as much Power, would afford as little Liberty to Diſſenters from them, as any of the Perſecuting Prieſts, or Powers of the Earth, as *William Pen* calls them, yea even as the Papiſts themſelves; of which Inſtances enow might be given wou'd it not ſwell this piece too much, which has already exceeded the Limits we deſign'd it: Some are given by the worthy Author of *the Snake in the Graſs*, 3d Edit. *p.* 63, 64, *&c.* But we leave this, and proceed to another Head.

CHAP. XII.

Of Government.

SEditious Principles againſt the State is the ſecond thing we charg'd them with; the bare Repreſentation of which wou'd, we had hop'd, have prevail'd with any (who deſign'd to clear this People of Blaſphemy) to own the Malignity of ſuch Paſſages as thoſe, which the *Brief Diſcovery* quoted from their Authors: but we find our ſelves deceived herein, *George Whitehead*, coming forth as a Champion, prepared to vindicate and defend them, making their Authors Prophets, and their Sayings prophetical Paſſages touching Government: but whoever ſhall conſider the dire Effects, thoſe wild Propheſies of *Munſter*, *Phifer*, *John Matthias*, *John* of *Leyden*, and the reſt of that Gang, had upon the Civil Government of thoſe places they came unto, will acknowledg there's great reaſon to diſcourage ſuch an extravagant Spirit, whatſoever Pretences it makes to prophetick Inſpiration: For how did theſe Propheſies not only lead them into all Impurity (as we have ſhown) but incited the People to run upon their Magiſtrates, and deprive them of all Authority and Power; and none have followed them more in thoſe pretended Propheſies and Revelations than the Quakers: and that their's were not ſo influential upon the Engliſh Nation, as the others were upon *Munſter*, and other places, is to be attributed to that Sobriety of Temper the greateſt part were indued with, and that Freedom from Arbitrary Oppreſſion the others were liable to; as alſo to their Experience, what a Condition for ſeveral years they had been brought unto by turbulent and unquiet Sects. Our firſt Charge is, That they are Enemies to Kingly Government; and this the Paſſages we quoted from *Burroughs*, *George Fox*, and others, did clearly evince; nay, not only their Averſion to Monarchy, but to the Perſon of *King Charles* the 2*d*. as a Review of them will make manifeſt.

Edward Burroughs ſpeaks thus (*p.* 244.) *The Lord is riſen to overturn, to overturn Kings and Princes, Governments and Laws*: ——And he will change Times, and Laws, and Governments, and there ſhall be no King ruling but Jeſus, nor no Government of Force, but the Government of the Lamb, nor no Law of Effect, but the Law of God; all that which is otherwiſe ſhall be ground to Powder. And (*p.* 507.) he ſays further; But as for this People (*i. e.* the Quakers) they are raiſed of the Lord, and eſtabliſhed by him, *even contrary to all Men*, and they have given their Power only to God, and they cannot give their Power *to any Mortal Men*, to ſtand or fall by any *outward Authority*; and to that they cannot ſeek, but to the Lord alone. What ſaith *George* to all this? truly he dares not recite it all; but after he had gone a little way, ſtops as if he had ſeen a Spectre. *The Lord is riſen to overturn, to overturn Kings, Princes, Governments and Laws*, and he will change Times, and Laws, and Governments, &c. and there he is at a full ſtand, hoping his Reader wou'd never meet with more of it: And thoſe, he ſays (*p.* 28.) were prophetical Paſſages, wrote 1657, and yet ſpoken in the preſent tenſe, *the Lord is riſen*, not will ariſe: very true *George*. Some of us can well remember to our Sorrow, how the

the Lord in his Wrath did then riſe, and for the Puniſhment of our Sins did overturn (by ſuch wicked Inſtruments as the Quakers, who gloried in their having a hand in that overturning-work) Kings, Princes, Governments and Laws. *Edward Burroughs* propheſies, ſays *George Whitehead*; but 'tis of things paſt, or preſent, which he ſaw accompliſh'd when he wrote them, and therein wiſely caution'd the Quakers (would they have heeded it) never to go beyond their Ken; and had they done ſo, without fooliſhly venturing upon things to come, neither they, nor their Propheſies, had been expoſed to ſo much Shame and Scorn as they have met with. But ſuppoſe theſe Propheſies were of things to come, ſuch Generals coming to paſs would no more eſtabliſh *Burroughs* a Prophet, than it would have done *John Lilburn*, and others, who foretold the downfal of their Enemies; but if any Revolutions had happened for 20 years after, in any parts of the known World, they ſhould have been brought in to have vouch'd him a Prophet of the Lord; for *George Whitehead* wou'd have his Reader obſerve, That theſe Propheſies were directed to all the World, under the Title of *a Standard liſted up*, and an Enſign held forth unto all Nations: a large Province indeed, for him to pretend unto, when he gave not the leaſt ſign to any of theſe Nations, by which they ſhould be convinced, that he was commiſſion'd as a Prophet from the Lord unto them; whereas all Perſons of old that pretended to be Prophets, came atteſted with ſome ſign or wonder, as we have ſhewn before: And yet (*p.* 46.) ſaith *George Whitehead*, *Edward Burroughs* was a Man truly inſpired with the Spirit of God, and of Propheſy (tho God never gave the World a convincing Proof thereof) but what may not ſuch Enthuſiaſtick Perſons vent to the People, under the pretence of Propheſy, if the Character of a Prophet may be allow'd them, without giving any Evidence thereof, if for ſuch ſtuff as this *Burroughs* muſt be ſaid to be inſpired with the Spirit of Prophecy? What ſhall we ſay to *Anna Trapnal*, who exceeded both the Quakers, and moſt of the other Pretenders in exceſſive Faſtings, and in foretelling ſeveral things that came to paſs afterwards. —She wou'd faſt ſometimes 9, 11, 14 Days. ——She was told by the Spirit, of the Soldiers coming to *London*; ſhe had a Viſion of the *Scots* overthrow before *Dunbar*; of the Fight with *Holland*; of the diſſolving the Long-Parliament; and ſeveral Viſions of *Oliver*'s being Protector, which ſhe was troubled at; and foretold *Gideon*'s (*i. e.* his) being laid aſide: yet after all ſhe brands the Quakers, as a delirous deluded People. ——Let them tell him (*viz. Oliver*) of his Sins, and tell him with Humility and Tears; not as thoſe deluded Spirits, that go running about the Streets, and ſay, we have ſuch Viſions and Revelations, who come out with their great Speeches of Vengeance, Judgments, and Plagues: Oh but thine who come from thee, thou giveſt them Humility, Meekneſs, Bowels, Tears, (which was indeed moſt like to the true Prophets, who were mightily affected with the Miſeries they foreſaw coming upon a People) but how cheap and mean is Propheſy made by ſuch as *Fox*, *Burroughs*, and others of their Order aſſuming it. Let the Reader pleaſe to obſerve what trifling things they advance as Propheſies, rather than loſe the Honour of being accounted Prophets: Upon the proclaiming King *Charles* 2*d.* ſome Queries were ſent to the Quakers, which this *Edward Burroughs* anſwered. The firſt Query was, "Whether you, or any of you, that did pretend to Inſpiration "and Revelation, did foreſee, or was it reveal'd to you, that ever *Charles* "*Stuart*

See the Cry of a Stone, *p.* 4, 5, 6, 7, *&c.* and *p.* 20, *quoted in Chriſtianity no Enthuſiaſm*, p. 96, 100.

Jer. 9. 1.

A Viſitation of Love unto the King, and the Royaliſts, *p.* 4, 5.

" *Stuart* ſhould be proclaimed King, to reign in *England* any more? Now rather than be thought in the dark here, ſee what he reckons up for Viſions and Revelations from God. This, ſays he, was not contrary to that, which ſome of us have ſeen. For thus much was ſaid by *George Fox*, in a Letter to *Oliver Cromwel*: " What, and if for and becauſe of thy Wickedneſs in the ſight of " God, he ſhould raiſe up the Cavaleers, and make them Inſtruments in his " hands to accompliſh his Wrath upon thee, even like as he made thee once his " Inſtrument to overthrow them. Here, ſaith *Burroughs*, the thing was believed to be poſſible; and it is now come to paſs, even as was ſeen and believed: *Spectatum admiſſi riſum teneatis.*

Was ever ſuch things call'd Viſions and Revelations before? Becauſe the thing was poſſible for God to do (tho' it was not done in *Oliver*'s Days, which the paſſage in that Letter ſeems to refer unto, nor yet neither during his Son's Rule and Government; God was pleaſed to make others, and not the Cavaliers Inſtruments in his hand againſt his Sons) therefore that was a Revelation to *Geo. Fox*, that K. *Charles* II. ſhould return to his Crowns again; (if *Fox* had ſuch a Revelation, he was ſtrangely diſobedient to the Heavenly Viſion, in writing as he did to the Presbyterians juſt before the Reſtauration, as you will ſee by and by:) ſuch another Prophecy we have in the next words given forth by *Burroughs* himſelf; and yet the Letter was wrote *December* 1659. when almoſt every one, but ſuch blind Beetles as theſe, did foreſee it: But what ſaid the Oracle then? It tells the Cavaliers, " That the ſame Spirit of Pride, Oppreſſion " and Idolatry was entered into their Enemies, and did live in them in as high " a meaſure as it had done in the Cavaliers; and their Iniquities were well nigh " finiſhed, and the Lord would one way or another correct and reprove them. But mark it, the Prophet was preſently at a loſs: " for whether (ſays he) the Lord " will ever make uſe of you (Cavaliers) to reprove them, as he did of them to " reprove you; this I determine not, but leave it to him who can do whatſoever " he will, by what Inſtruments he pleaſeth.—— A moſt wonderful Revelation, that God ſhould ſome way or other rebuke notorious, open, and univerſal wickedneſs, eſpecially in Men of Publick Place and Station, when St. *Paul* tells us the Wrath of God is revealed from Heaven againſt all ungodlineſs, and unrighteouſneſs of Men; and we have ſo many inſtances thereof from Scripture and our own Experience—— But his Prophecy gave little hopes to the Cavaliers, ſince he reminds them therein, that though they had made many attempts to be revenged on their Enemies, they had not proſper'd; the Lord had hitherto always defeated them, and bow'd them down under a People as unworthy as others; and *Ch. Stuart* muſt either be converted to God (he was it ſeems at that time wholly eſtranged from him) and ruled by him, or elſe he can never rightly rule for God in this Nation; and then he did believe it was not impoſſible, but that he might be a Rod upon them that had once ſmote him. Who would not travel a great way to be reſolv'd in his Doubts by ſuch a famous Prophet? Truly, had the Oracles of the Heathens been no clearer, or more to the purpoſe than theſe Propheſies, the Prieſts of *Apollo* would have had but a miſerable Trade of it; and yet ſays *Burroughs*, it appears that theſe things, in a great meaſure, were foreſeen and propheſied of.—And yet he preſently after tells them, that his Prophecy was nothing but a rational Obſervation of things; for 'twas, ſays he, verily believed that ſuch a thing would be; your Enemies having

having ſo acted and proceeded as to deſtroy themſelves, and ſo bring you in over their heads; though they little intended the thing, yet the effect of their proceedings could hardly prove otherwiſe than to deſtroy themſelves, and make room for you; and theſe things I obſerved, ſaith he. So that all the Divine Revelations hereof ſhrunk at laſt into a prudent and rational Gueſs, which he made upon their indiſcreet management and ordering of matters. Such another Prophet was *Stephen Criſpe*, who ſeeing the Nation engaged in a dangerous War, and *London* at the ſame time ſuffering by a diſmal Fire (*September* 1666.) began to foretel a ſad time coming upon all the Inhabitants (except his own Party) and poſitively ſays it ſhall be before ſeven times (which the Friends no doubt, underſtood to be ſeven years) ſhould paſs over them: for thus he ſpeaks, "Friends, I am the more drawn forth at this time, to viſit you with an Epiſtle, "becauſe the Lord has given me ſome ſight of his great and dreadful Day and "Workings in it, which is at hand and greatly haſtens, of which I have ſome- "thing to ſay unto you, that you may be prepared to ſtand in his Day, and may "behold his wonderous Workings amongſt his Enemies, and have fellowſhip "with his Power therein (to be ſure they muſt joyn with their King and aſſiſt "him againſt his Enemies.)—And as concerning thoſe ſucceeding times, the Spi- "rit of the Lord hath ſignified that they will be times of horrour and amaze- "ment to all that have, and yet do reject his Council: for as the Day of his "Forbearance, Warning and Inviting have been long, ſo ſhall his Appearance "amongſt thoſe that have withſtood him, be fierce and terrible; even ſo terrible, "as who ſhall abide his Coming, for the Lord will work both ſecretly and open- "ly, and his Arm ſhall be manifeſt to his Children in both.— And becauſe of "the hardſhip and ſorrow of thoſe Days, many ſhall ſeek and deſire Death rather "than Life. Had this been the Day of the general Judgment, who would have doubted the truth of what was here ſaid? but as they believe no ſuch particular Day ſhall outwardly be, ſo 'twas a Day that ſhould come upon the wicked Inhabitants of this Nation, who had ſo long withſtood the Warnings and Invitings of their Teachers; whereupon he proceeds, "Ah! My heart relents and "is moved within me in the ſenſe of theſe things, and much more than I can "write or declare, which the Lord will do in the Earth, and will alſo make haſte "to accompliſh amongſt the Sons of Men, that they may know and confeſs that "the Moſt High doth rule in the Kingdoms of Men, and pulleth down and "ſetteth up according to his own Will, and this Men ſhall do [mark that] be- "fore ſeven times paſs over them, and ſhall be content to give their Glory "to him that ſitteth in Heaven. That is, if we may interpret ſo great a Myſte- "ry, all Kings and Princes ſhall be forc'd to yield up their Crowns, Scepters and Coronets into the hands of the Quakers King, that he may give them to his Servants, for the Meek muſt inherit the Earth; and he aſſur'd them 'twould not be long.— "Before ſeven times paſs over the wicked, they ſhould be forc'd "to yield up all to the Moſt High, who pulls down and ſets up whom he pleaſes. It were endleſs to trace theſe Men in all their Follies of this kind, who ſo extremely doted upon uttering Prophecies, that they could not write a Pamphlet without giving a caſt of their Skill herein. We will mention but one paſſage more, though that alone is ſufficient to confound theſe Perſons for ever, and make them aſham'd of ſuch a Lying Spirit, as has all along poſſeſſed their Prophets: One *Richard Crane* ſoon after his Majeſty's Reſtauration, wrote a Piece

An Epiſtle to Friends concerning the preſent and ſucceeding Times, p. 13, 15.

entyl'd,

Rich. Crane's Strict Account of Bab. Merch. printed for *Tho. Symons* at the *Bull and Mouth*, &c. See *Will. Mather's* Answer to the *Switch for the Snake*, p. 10. in the *Appendix.*

styl'd, *A Strict Account of Babylon's Merchants*, &c. where he welcoms the Loyal Clergy (who had suffered so long and so much for their King) with these Presages (no doubt out of great affection to his Majesty, for they were then become the only Royal Loyal Men of all the Dissenters, and had ever been so, if you will take their own word) " Go to, ye Merchants of *Babylon* who are now " bringing forth and exposing to Sale your old Cankered, Rusty and Moth-eaten " Ware; you gather some heat from the Sun (K. *Charles* II.) that is newly " risen, and from it receive some small Vigour, and are like the Insects, and *Reptilia* of the Earth, who creep out of their holes at the Sun's warmth, by which " they are vivified.— Yet know such are not permanent, but the withdrawing " of the Sun's heat from them, soon return to their holes, and some perish; you " may take this as a Figure, there is a Cup prepared for you, being mixed " with Plagues, Woes, Miseries, Sorrows, Torments and Eternal Burnings, " which you shall not pass, for you are found from the Lord worthy, and a treble " Portion is to be given unto you.— In some things you parallel *Simon* and " *Elymas* the Sorcerer; you are discovered and known to be as you are, *viz.* " Antichrists, Deceivers, Sorcerers, and Ravening Wolves; Flames, Flames, " Flames of Fire is prepared by the Lord to consume you as dry Stubble.—— " Woe is me for the Day which I see is coming upon you from the Lord, and " all them you have made drunk by putting your Bottle of Poyson to their Noses, " who have drunk deep, and so are become one in Nature with you: It had been " better you had never been born; it had been better for you that you had been " strangled in your Mothers Wombs, and still-births had been presented to them, " than living Children into their Arms. Oh! What shall I say concerning you? " God's Everlasting Decree is sealed against you: Burnings, Burnings, Burnings " with unquenchable Fire is your Portion from the Lord God of Heaven and " Earth.— Oh! I have seen Eternity, I have seen Eternity, and a dreadful Day is " very near at hand to be revealed: Oh, the overflowing Scourge! Oh the Besom " of Destruction! Oh the Plagues and Vengeance that is to be poured out upon " the wicked in this Nation, both Priests and People. Howl, howl, Hireling " Priests of all Orders, for the Wine-press of the Wrath of God Almighty is " even near to be trod, into which you are to be cast, for the Lord God hath " spoken it, and he will not repent; a treble Portion, a treble Portion of the " Plagues of God Almighty you are to have above all others. Thus this famous Quaker-Prophet Divin'd about Forty Years ago, but with what truth the Event has shewn. And now Reader, 'tis strange any Person should at this time of Day stile the Issues of these hot-headed Persons Prophetical Passages, when Divine Providence has so ordered matters, as to encourage every one to hiss them off the Stage. We very well know what little reason there is to expect Prophesies in these latter Days; nay, that a Rational Intellectual Christian Knowledge is (as the Learned Dr. *Mer. Casaubon* observes from *Aquinas*) to be preferred above all Prophecy, to whom *Maimonides* (the *Aquinas* amongst the *Rabbins*, as he there calls him) does agree in many places of his *More Nevochim*, making Rational Intellectual Divinity the highest degree of Prophecy; who has also a Chapter (of very good use, to keep Men from running themselves out of their right Wits) touching Moderation to be observed in Contemplation: The Man who can enjoy his natural Wit and Reason with Sobriety, and yet affects Raptures and Alienations of Mind, has attained to a

Casaubon of *Enthus.* 2d Edit. cap. 3. p. 170, 171.

good

good degree of Madneſs without Rapture, which makes him ſo much undervalue ſound Reaſon, the higheſt Gift of God, Grace excepted, which is but the Perfection of Reaſon, or the Reformation of Corrupt Reaſon, as the ſame Learned Man ſpeaks (*Cap. 2. ult.*) And that the Quakers, who ſo much affect theſe things, are all of them touch'd with Madneſs, is prov'd beyond any juſt contradiction, by a Worthy Author. It has been the Fate of theſe Modern Propheſies to continue in vogue but a ſhort time, by reaſon of their evident failure as to Truth, diſcover'd by the Event and Iſſue of things; for a Miſcarriage, but in a Cicumſtance, is enough to make the whole Prophecy ſuſpected of Impoſture, whereas never one word which God ſpake fell to the ground, as the Scripture moſt abundantly aſſures us; and for this reaſon perhaps the Seventy choſe to render *Urim* and *Thummim* by δήλωσις & ἀλήθεια, Manifeſtation and Truth, becauſe eſpecially by theſe two were God's Oracles diſtinguiſh'd from the Devil's; God's being eminent for Perſpicuity and Truth, and the Devil's for Obſcurity and Falſhood: God hath given us this Character to know a Falſe Prophet by, *Deut.* 18. 22. *When a Prophet ſpeaketh in the Name of the Lord, if the thing follow not nor come to paſs, this is the thing which the Lord hath not ſpoken, but the Prophet hath ſpoken it preſumptuouſly*; and therefore we may reſt aſſured, that what God ſpeaks with his Mouth, he will fulfil with his Hand, 1 *Kings* 8. 15. Famous for a while were the Predictions of *Grebner*, but what eſteem are they now of? A Learned Man tells us the Year 1572 (when the new Star appear'd in *Caſſiopeia*) was the *Epocha*, or beginning of his Propheſies, and he ended them at the Year 1613, which he ſuppoſed to be the Day of Judgment (having no other ground for it, than the Numeral Letters of the Latin word *Judicium*, which in all makes the Number.) He propheſied great matters of *Henry* IV. of *France*, (which proved clean contrary) of Queen *Elizabeth* and other Princes which never came to paſs.— Men are prone to believe any thing they would have, and any words which ſeem that way they lay hold of, ſaith that Judicious Man upon them: How did the Predictions of thoſe three pretended Prophets (*Kotterus*, *Chriſtina*, and *Drabicius*) delude the People for a while, and (which was much to be wondered at) that Excellent Perſon alſo *Joh. Amos Comenius*, whoſe other Works praiſe him in the Gates, that he greatly Reverenced their Perſons, Recorded and Publiſhed their Viſions and Propheſies, under the ſpecious Title of *Lux in Tenebris*. But God has cloathed all thoſe with Shame and Confuſion, who have relied upon the Propheſies of ſuch Men, by fruſtrating the Tokens of theſe Lyars, making the Diviners mad and their Knowledge fooliſh, *Iſai.* 44. 25. And we earneſtly wiſh and pray that the Quakers and all others, who are fond of them, would at length own the folly and danger hereof, in either aſſuming to themſelves or attributing to their Teachers a Divine Prophetical Influx and Inſpiration, when there's all the evidence imaginable, that the Father of Lyes, and not the God of Truth was the Author of theſe ſpurious Propheſies, that by the falſe he might derive a ſuſpicion upon the true ones, or abuſe the Minds of Men with vain Hopes or panick Fears: Oh, let not any of us, who own our Saviour for our Prophet, receive the Devil for our Oracle; if we be ſick or weary of things preſent, ſhall we reſort to the God of *Ekron* (by attending to any Prophecy of his incitation) for Quiet and Reſolution? Can the Devil be thought able to anſwer any Queſtions concerning things to come? *Iſai.* 41. 23. *Chap.*

Defence of the Snake in the Graſs, Part 1ſt, from p. 42. to p. 72.

See *Numb.* 23. 19. *Joſh.* 23. 14. 1 *Sam.* 3. 19. *Eſ.* 14. 24. *Hab.* 2 3. *Mat.* 5. 18.

Mr. *Mede* in his 93 *Letter* to Mr. *Hartlib*, *lib.* 4. p. 878.

See Dr. *Spencer's Vanity of Vulgar Propheſies*, cap. 1. p. 6, 7, 21. cap. 5. p. 85.

44. 7. Or is he willing, if able, to do it with any fair and single Intentions? Have the Beams of the Sun of Righteousness put out all the Fires on his Altars? Have the Glory and Power of the Divine Oracles and Miracles spoiled his great Trade of Lying Oracles and Wonders, and shall our Credulity and Vanity encourage him to drive this secret and little Trade of Prophesies? The particular advice God gave the People by *Jeremiah* in a like Case, deserves now to be recommended to them: *Hearken not to your Prophets, nor to your Diviners, nor to your Dreamers, for they prophesie a Lye unto you.* And 'tis worth our Consideration, that those who in these last Ages have pretended to them, are Men either extremely Ignorant, or very Vicious, or strangely Fanciful, or Hypocondriacal; for Men that are best disposed by their great Wisdom and Holiness, as also by the Evenness and Serenity of their Tempers to receive these influences of the Holy Spirit, do neither feel nor desire them whilst they consider those vehement Transports, Consternations, Tremors, Enigmatical Visions must create great uneasiness to them; which the faculties of those Holy Men who were actuated by the Spirit in order to Prophecy, most frequently underwent thereby, which makes them value it as a happiness, that God hath delivered us to the Conduct of that sure word of Prophecy the Holy Scriptures, and the Dictates of clear and renewed Reason.

Jer. 27. 9.

But to return to the Quotation out of *Burroughs*; *George Whitehead* to excuse him tells us p. 29. "That what Prophesies are for Christ's Kingdom they must "own, *viz.* that he shall rule the Nations, and in the midst of his Enemies, and "that the Kingdoms of this World shall become the Kingdoms of God and his "Christ; which, says he, the Holy Scriptures do expressly warrant and testifie. But how idle and impertinent is this, when he knows none of us (Priests or People of the Church of *England*) who do not own the Scripture-Prophesies concerning the Kingdom of Christ, or the Government of the Lamb, whereas we assert them in a great measure fulfilled already, since so many Earthly Kings have willingly submitted to the Spiritual Government of our Lord, acknowledging his Scepter above theirs, and yielding themselves freely to be his Subjects; yea, counting it a greater honour to be *Membra Ecclesiæ*, Members of his Body, than *Capita Imperii*, Emperors of the World: but we never read that the Spiritual Kingdom of Christ should be so troublesom to Earthly ones, as to extirpate and overturn them, or that the Scepter of the Lord Jesus should, like *Aaron*'s Rod, swallow up the Scepters of all Earthly Princes, as *Burroughs* asserts. But now *George*, if thy fright be over, let us survey the other part of the Quotation: "There shall be no King ruling but Jesus, "nor no Government of Force, but the Government of the Lamb; nor no Law "of effect but the Law of God.—— Canting words that signifie nothing but to inspire People with a disgust of the Government, if it does not set up Quakers in Authority over the rest: But pray resolve us, did not Christ reign whilst *Constantine*, *Theodosius*, *Justinian*, and other Godly Kings and Emperors ruled, who were Nursing Fathers to the Church, and brought their Glory and Honour into it, who sway'd their Scepters in Sub-ordination to their Saviour, and exercised their Authority for the promoting his Religion? and now could he truly say (in opposition to such) there should be no King ruling but Jesus, nor no Government of Force, but the Government, &c. since all that which was otherwise, *viz.* the Heathen Persecuting Power, was by the means of

Constantine

Conſtantine ground to Powder; and why might not Jeſus be ſaid to reign when K. *Ch.* II. came to the Crown, who profeſſed his Religion, reſtored his Church to her priſtine Glory, and own'd himſelf a Member thereof? let *George Whitehead* tell us in good earneſt, whether he thinks with his Brother *Burroughs*, that there ought to be no other Government in the World, but that of Jeſus? and we urge it the rather becauſe the Letter (our Scripture) tells us that Jeſus Chriſt was pleaſed to own another Government, to which he himſelf paid Tribute and Obedience, and diſclaim'd all Temporal Authority, ſaying, *My Kingdom is not of this World*, and therein taught his Diſciples and Followers what to do, even to ſubmit to thoſe Rulers in whoſe Dominions they are born and live, and not withdraw their Obedience out of pretence that they are Subjects to him, as *Burroughs* does in the following part of the Quotation. " As for this " People (the Quakers) they are raiſed of the Lord, and eſtabliſhed by him, " even contrary to all Men, and they have given their Power only to God, " and they cannot give their Power to any Mortal Men, to ſtand or fall by any " outward Authority. Words not only Seditious, but direct Treaſon againſt the Government of any Kingdom; as if it were in the Power of any Natural-born Subject, under the pretence of being a Chriſtian, to withdraw his Allegiance from his lawful Prince, contrary to the Doctrine both of St. *Peter* and St. *Paul*, 1 *Pet.* 2. 13, 14, 15, 16, 17. *Submit your ſelves to every Ordinance of Man for the Lord's ſake, whether to the King, or to Governours ſent by him, for ſo is the will of God; that with well-doing* (i. e. with the conſtant practiſe of Obedience to them) *ye may put to ſilence the ignorance of fooliſh men; as free, but not uſing the liberty for a cloak of maliciouſneſs* (as redeemed by Chriſt, but not making that a pretence for diſobedience to the Magiſtrate, that becauſe you have given up your Names to Chriſt, you cannot give your Power to any Mortal Man, to the ſervice of the King or Government) *but as the Servants of God. Honour all men, love the brotherhood, fear God, honour the King.* Thus St. *Paul* exhorts the Roman Chriſtians; *Let every Soul be ſubject to the higher powers*, which how can they be, if they withdraw their Obedience and Aſſiſtance when call'd for, and ſay they cannot give their Power to any Mortal Man, to ſtand or fall by any outward Authority? when as the ſame Apoſtle adds, ſpeaking to the Chriſtians, *Ye muſt needs be ſubject not only for wrath*, (for fear of the Magiſtrate's Power) *but for Conſcience ſake* (out of regard to the Command of your Lord and Maſter Chriſt, who have made Obedience to Magiſtrates a part of his Religion); and therefore, herein they rebel not only againſt the Law of the Land, but againſt the Law of Jeſus, whom they pretend to be their King and only Ruler: But King and Parliament can make no Collars for the Necks of Quakers, they are eſtabliſhed contrary to all Men, and to any outward Authority they cannnot ſeek, but to the Lord alone; though now they can creep and cringe to Parliaments as well as any other. *Rom.* 13. 1.

The next Citation is from *George Fox*, who *p.* 31 of his *Great Myſtery*, ſaith, " That the Quakers are in the Power of God, and in the Authority of the " Lamb, above all Houſes, and into Houſes creep not, but are upon the " Throne: Not ſtanding about the Throne as Angels do, thoſe daily Atten- " dants on the King of Glory; but they are upon the Throne, as well as Chriſt: and who knows but ere long they may croud him out, and reign alone? But this, ſaith *George Whitehead*, " is no doubt meant Spiritually, not Literally:

Then the Senſe muſt be this, they are above all Spiritual Houſes, and into Spiritual Houſes creep not, for they are upon a Spiritual Throne, for otherwiſe their being upon a Spiritual Throne can be no reaſon why they ſhould not creep into Material Houſes; for all Quakers, as *Whitehead* here owns, are upon a Spiritual Throne, and yet can neſtle into theſe Material Houſes, and ſome very fine ones too: We are therefore afraid, *George*, thy Brother *Fox* had a farther deſign even at theſe Material and Earthly Thrones. But ſays *Whitehead p.* 29. l. 9. *He muſt mean Spiritually, for they are not upon an Outward Throne*; No, God be thanked for it; but *Burroughs* in a Declaration tells us, "They "are the right Heirs to it; 'tis their Right of Inheritance, they are Kings *de* "*Jure*, though not *de Facto*; 'tis their Heirſhip to poſſeſs the utmoſt parts of "the Earth, and doubt not, ere long, to tumble down the Uſurpers out of "their Thrones, though at preſent they muſt bear. 'Tis true, the Scriptures every where encourage the Servants of God to perſevere in their Chriſtian Courſe, with the hopes of a Crown and Kingdom, but the time of their Reign is not yet come, they are not already upon the Throne; but Quakers it ſeems are, and therefore it muſt be a different one from that promiſed by God hereafter to the Saints. As an evidence of the truth of what *George Fox* ſaid, *Whitehead* quotes *Job* 36. 7. *with Kings are they, (viz. the Righteous) on the Throne, and are exalted*; but *George*'s are Kings upon a Spiritual Throne: and is not this Text then cited very pertinently to prove Quakers upon a Spiritual Throne? The truth is, they cannot ſtay for the promiſed Kingdom after Death, Kings they muſt be preſently, and a Throne they muſt now poſſeſs; but whether Eternal, Spiritual, Material or Figurative, they know not; ſo * *Coale* tells *George Fox*, "He was a King and ruled in Righteouſneſs, and of his "Kingdom there was no end. But *Elihu* going upon this Principle, That God could not be ſo ſevere to them that were dear to him, inſinuates that *Job* muſt be a Hypocrite, for God uſes to exalt his Friends and true Servants unto Thrones, and not throw them upon Dunghils; he makes them even Companions for Kings, and by way of Hyperbole ſays, they ſet them upon the Throne with them; the expreſſion is Figurative, for 'tis not ſaid they are Kings upon the Throne, but on the Throne with Kings; meaning in ſhort no more than what's expreſs'd in the cloſe of the verſe, they are exalted and honoured even by Kings, though we do not remember Quakers ever ſo honoured by any, ſave by the late King, ſome of them being admitted, though not to ſit with him on's Throne, yet in his Cloſet, and lean too much on his Boſom.

See the *Declaration* in the *Brief Diſcovery*, p. 22.

* *His Letter is at the end of the* Snake.

Brief Diſcovery, p. 15. quotes Truth defending the Quakers, *p.* 9, 10. wrote by *Whitehead* and *George Fox Jun.* who being ask'd, whether they did not ſay, That the Magiſtrate, who made Acts of Parliament, and doth not receive them from God, as *Moſes*, doth act contrary to the Law of God: They anſwered, The Magiſtrate that is ſent of God, he receives the Law from the Mouth of God; and he is the Prophet whom *Moſes* ſpoke of, *Deut.* 18. 58. An Anſwer notoriouſly ſhuffling: The Queſtion being, whether the Magiſtrate, that is ſent of God receives the Law from God, as *Moſes*? The anſwer is, if ſent of God he receives the Law from the Mouth of God; but does not ſay as *Moſes*. No doubt, thou wer't ſenſible, *George*, that the Laws of Magiſtrates are not accompanied with thoſe Appearances of Terrour and Amazement which *Moſes*'s Laws were; and therefore [as *Moſes*] muſt be drop'd. Well *George*, we will abate thee the thick Cloud,

the

the Thunder and Lightning, the Smoak and the Tempeſt (*Exod.* 19.) with which *Moſes*'s Law was attended. Muſt every Law of the Magiſtrate be from the Mouth of the Lord, as *Moſes*'s was, or elſe he that made it is not ſent of God? then every Law of the Magiſtrates, even that for burying in Woollen, may be prefac'd: God ſpake theſe Words, as well as the Ten Commandments, or elſe the Magiſtrates that make them are not ſent of God. And thus all the Magiſtrates in the World are exaucthorated by a daſh of *Whitehead*'s Pen, who made Laws which came not from the Mouth of God, as the Ten Commandments did. Our *Magna Charta*, and other Statute Laws may oblige us ſurely to Obedience, tho not of equal Authority to our Bibles. But *Whitehead* complains, the laſt Words are miſ-quoted; inſtead of he is the Prophet, it ſhould be, he hears the Prophet whom *Moſes* ſpoke of. We had the Book it ſelf when we wrote the Quotation, tho now it be out of our hands; and can't but wonder, that three of us together, ſhould be ſo dimſighted, as not to diſcern, he is, from he hears: Howſoever *George*, the Objection we make, is, thou ſeeſt ſtrong enough, without any ſupport from that Paſſage. We deſire therefore thy clear and poſitive Anſwer, whether the Magiſtrate be ſent of God, who makes Laws, and yet does not receive them from God, as *Moſes*. This is what was objected againſt thee, and thy Companion *Fox Jun.* that you had affirmed formerly; and tho Friends may be ſatisfied, yet do not believe that wiſe Men will think thou haſt conquered the Objection (as the French uſe to conquer our Fleet) by running away from it. There is a bloody Charge laid againſt *George Fox*, in the *Brief Diſcovery*, p. 16. where out of his Book, called *ſeveral Papers given forth to Presbyterians, &c.* (juſt before the Reſtoration of King *Charles* II.) theſe Paſſages are cited; "Friends, to all you that deſire "an Earthly King in *England*, *&c.* whether Presbyterians, or others. —Did "the Elders of Old, in the Days of Chriſt, or the Apoſtles cry up any King but "Chriſt, to have any King to rule over them but Chriſt? And doth not the "Prieſts and Presbyterians cry for an Earthly King, and will have *Ceſar*?—And "do they not in this crucify Jeſus? Are not all theſe Elders, which will dote ſo "much on an Earthly King, Traytors againſt Chriſt? Do you read, that there "were any Kings ſince the Days of the Apoſtles, but among the Apoſtate Chriſtians? for Chriſt is King alone. I ſay, that is the falſe Chriſt, that doth not "live upon the Head of Kings. They that be true Elders, never go about to "ſet up an Earthly King over them to rule. *Herod* the King was mad at the "Child Jeſus. ——There is the Fruit of Earthly Kings. —And hath not this "been witneſſed in *England*? *&c.* Ignorant and fooliſh People that wou'd "have a King. And what Work *Joſhua* made with Kings; how he brought "them out of the Cave; a fit place for them, —and all theſe Novices Chriſtians, that are crying up Earthly Kings.———And we know, that theſe "Kings are the ſpiritual Egyptians got up ſince the Days of the Apoſtles." We are concerned *George*, to think how thou can'ſt waſh thy great Apoſtle clean from theſe Stains; thou mayeſt crack thy Brain, and ſtrain thy Conſcience too, and yet be forc'd at laſt to give him up, as a moſt ſeditious Villain: No doubt theſe Paſſages were a mighty Evidence of the Quakers Affection to Monarchy; and in particular to the Monarch, which was then returning, *Charles* II. and yet in the *May* following, *Burroughs* wrote a Pamphlet, ſtiling it *a Viſitation of Love unto the King, and thoſe called Royaliſts*, as if they of all Men had been

been the moſt tender, and indearing of all his Subjects. And there he ſays, That *George Fox* did foreſee and believe, that he wou'd return as our King unto us, which wonderfully agrees with his Uſage of him in theſe Quotations; as the Jews *Hoſannah* in one place, did with their *crucify him* in another. But to be plain, theſe are Paſſages as full of Venom and Poyſon, not only againſt Earthly Kings in general, but the late King *Charles* in particular, as poſſibly could be; for when the Presbyterians joyn'd with the Royaliſts, and God had bowed the Hearts of them all, as the Heart of one Man, to bring back their King, what could be more miſchievous and malicious, than to tell the Presbyterians, who were very active in this Affair; "That in this they crucified Jeſus, "and were Traytors againſt Chriſt; and that the true Elders never went about "to ſet up an Earthly King over them to rule, for Chriſt is King alone? And truly our bold *George* (tho daring enough) yet durſt not encounter with this fell and monſtrous Dragon, the very ſight of him daunts his Courage, ſo that he keeps at a prudent diſtance; and tells us only in general, that *Fox*, in rallying thus upon Earthly Kings, meant only ſuch as were perſecuting Kings: Alas! that you ſhould ſo much miſtake my Friend and Brother, *George Fox*, he good Man, made no Reflection herein upon King *Charles* II. tho indeed 'twas he the Prieſts and Presbyterians doated ſo much on, and were ſo deſirous to ſee in *England* once again; he meant all this only of ſuch as were Perſecutors, like *Herod*, who was mad at the Child Jeſus, ſuch Kings as the Gentiles, or Heathens wou'd ſet up, ſuch as *Tophet* of Old was prepared for; I am perſwaded, he never intended to reflect upon any good Kings; for I have known him ſpeak well, and give good Commendation of our preſent Kings, ſaith *George Whitehead*. A mighty favour, and pity but it ſhould be recorded to Poſterity. Well then; when *Fox* inveighed ſo bitterly againſt Kings, it was only perſecuting Kings he aimed at, ſays his Brother *George Whitehead*; and the ſerious Reader (as he calls him) ought to note, That he has a right to interpret his Words the beſt way, as he told him, *p.* 11. But let the World judg of the Folly and Falſhood of ſuch a Vindication, when we have open'd the Charge in all its Branches.

Firſt, "To all you, ſays *Fox*, who deſire an Earthly King in *England*, whe-"ther Presbyterians, or others. Here's no mention of a wicked perſecuting King, but an earthly one; neither do we know any, either Presbyterians, or Epiſcoparians, that are very fond of a wicked perſecuting King, tho they can patiently ſubmit, when it pleaſes God for their Sins to place ſuch an one over them.

Secondly, "Did the Elders of Old, in the Days of Chriſt, or his Apoſtles "(ſaith *Fox*) cry up any King but Chriſt? as if *Paul* had never appealed to one on Earth beſides Chriſt; nay, and Chriſt himſelf had not owned another, and commanded tribute to be paid to him, tho he was a Perſecutor; and Chriſt himſelf was condemn'd to be ſcourged and crucified by his *Vice-Roy*.

Thirdly, But *Fox* goes on; "the Prieſts and Presbyterians cry up an Earth-"ly King, and will have *Ceſar*. The Quarrel you ſee, is againſt an Earthly King, not againſt a wicked perſecuting one, or elſe he muſt make them the ſame; and ſo all Earthly Kings are *Nero's* and *Diocleſians*.

Fourthly, He adds; "And do they not in this crucify Jeſus? The Phantaſm of a Chriſt within the Quakers, by defending and upholding our Earthly

Earthly Kings, we do: Hereby we keep the Quakers Jesus out of the Throne, which we suppose is the Crucifixion they mean.

Fifthly, He proceeds: "Are not all these Elders, that will doat so much upon "an Earthly King, Traytors against Christ? This sure speaks them to be against Kings themselves, tho never so well qualified; for he does not say, wicked persecuting Kings, but only Earthly Kings: so that all who obey them, are *Faux*'s and *Catesby*'s, Traytors to King Jesus: but it would even make an Enemy pity them, to see what a miserable shift poor *George* is put to, that he might defend this Clause of his Brother *Fox*. He tells us *p.* 29. "That "we vary in our Citation hereof, from the Author of the *Snake*; we saying "the Elders, and he the Christians, that will doat so much on an Earthly "King, are Traytors against Christ. But could *George Whitehead* think to blind his Reader, by throwing such Dust as this in his Eyes; what injury to the sense and aim of the Quotation is this? especially since *George Fox* used both the Words; saying, Are not all these Elders, Christians, that will doat so much of an Earthly King, Traytors against Christ? And our using the Word *Elders*, and not *Christians*, opened a way for thee to escape (had'st thou discern'd it:) for the Scripture tells us of such Elders as were indeed Traytors against Christ, who wou'd have no King but *Cæsar*, *Joh.* 19. 15. which no doubt thou wouldest have return'd as an answer to us, had'st thou been aware thereof: but *Bernardus non videt omnia*, the most quick-sighted see not always every thing before them. Let's proceed to the next.

Sixthly, "Do you read (says he) That there were any Kings since the "Days of the Apostles, but amongst the Apostate Christians? A most infamous Brand upon all the Martyrs, and Confessors of old; and upon all the devout Christians in *Constantine*'s Days, who are by this severe Censure, mark'd as Apostates, for owning any King but Christ, for Christ, saith he, is King alone; 'tis not persecuting Kings he here objects against, but all Kings whatsoever. Nay,

Seventhly, He tells us, "That is the false Church, that doth not live upon "the Head of Kings. Then Woe to the Church of *England*, who teaches her Children to sit at the Foot, and not ride over the Heads of Kings; and well is it for the Church of *Rome*, who has more than once kick'd off the Crowns of Princes. A most excellent and distinguishing Note of the true Church, and wou'd do well to be added to the other Notes of *Bellarmine*, in the next Impression. "For they (says *Fox*) here, that are true Elders, never go about to "set up an Earthly King to rule over them. Which shews what Kings are here meant; when he saith, That 'tis the false Church, that does not live upon the head of Kings, of all Earthly Kings, tho some of them may be so very devout and religious as to bring their Honour and Glory to the heavenly *Jerusalem*, Rev. 21. 24. and be nursing Fathers to the Church of Christ.

Eighthly, "*Herod* the King was mad at the Child Jesus; ——there's the "Fruit (saith he) of Earthly Kings; they are all a Company of persecuting "*Herods*, who wou'd murder the Child Jesus if they could, Dragons that stand "by to devour the Man-child as soon as 'tis born; and send out a Flood (a "Flood of Persecution) to swallow him up. Here is such an Εικων Βασιλικη, such a *Panegyrick* upon Kings, as we defie any *Milton* or *Goodwyn*, *Ludlow* or *Amynter*; yea, any infernal Orators to pattern.

Ninthly,

Ninthly, " Poor *England*, ſaith *Fox*, can teſtifie this, what bitter Enemies " they have been to Chriſt Jeſus, witneſs *Edw. 6th*, Q. *Elizabeth*, K. *James* 1ſt, " and K. *Ch.* 1ſt, and can we expect better from K. *Ch* 2d ? (for he it was who then was upon his Return,) and is not this a moſt baſe Slander and Defamation of our Engliſh Monarchs, who ſince the Reformation (except one or two, and their Reigns were but ſhort) have been great Exemplars of Piety, or elſe of Goodneſs and Compaſſion, ſo that we may pray to God to continue us but ſuch whilſt we continue a Nation, and we ſhall ſtill be the happieſt People of any we know under the Sun. But, ſays he, " hath not this been witneſſed in *Eng-* " *land* ? Oh yes, oft have theſe good Men the Quakers born their Teſtimony " againſt Kings, as perſecuting *Herods*, who were mad at the Child Jeſus, and " therefore were they cut off in wrath, as *Burroughs* ſpeaks, and therefore " fooliſh People that would have a King.

See *Snake* p. 205. 3d Edit.

Tenthly, Our Friend *George Fox* would have us remember *Joſhua*, and how he dealt with Kings: " Oh ! For a *Joſhua*, (a *Cromwel*, or *Lambert*) what work " he made with Kings ; he brought them out of the Cave (a fit place for them) " to Execution, as we know who was brought out of his Priſon to the Scaf- " fold : A moſt wicked inſinuation, that all our Kings were like the Canaani- tiſh Race, which God had marked out for Deſtruction, and fit only to be immur'd in a Cave or Dungeon, or like *Bajazet*, to be ſhut up in a Cage, and never to be led forth but in a Halter.

Laſtly, *Fox* tells them, " Theſe Kings are the Spiritual Egyptians, got up " ſince the Days of the Apoſtles, hard Task-Maſters, under whoſe Bondage " we have been held a long time, and ſhall never be freed till a *Moſes*, " ſome eminent Quaker (it may be *William Penn*'s Son) undertake our Re- " demption, and lead us to *Canaan* ; for what a fine Prince would he make, as one of the *Amſterdam*-Quakers ſaid, pointing to him, as he walked by his Fa- ther's ſide to the Stadt-Houſe there, attended with a numerous Train of Qua- kers : (See *Defence of the Snake* 2d Part, p. 174.) and what are theſe Kings but Egyptians, whom we muſt have drown'd in another *Red-Sea* ?

Now what ſayeſt thou, *George*, to theſe Eleven Articles of Treaſon and Se- dition exhibited againſt thy Friend *George Fox* ? We thought 'twould be too fulſom for thee to ſwallow the Charge whole, and therefore have minc'd it, that thou mayeſt taſte the ſweetneſs of it bit by bit. Thus ſpake their Oracle *George Fox*, nor do we paint him in any Colours but what he then appeared in ; and let the Reader but impartially weigh both the things and the time they were written in, and ſee if he can make any better of it. But *Waite- head*'s beſt plea is his laſt, *p.* 31. *l.* 19. he tells us theſe Offences were pardon'd by divers Acts of Indemnity. Pray, ſays *George*, let this be obſerved at laſt *George*, Thou art fain to plead thy Pardon ; did ever Man flee to Sanctuary that was not conſcious of his guilt ? A Pardon, though it frees from Puniſhment, yet it plainly infers the deſert of it : This *George*, we do obſerve as thou bid- deſt us, and you have found to your comfort, the Government have obſerved it too, neither they nor we have ever gone about to hang you for your former Treaſon ; what we deſire is, that you would only ingenuouſly acknowledge the deſert of them.

And farther, Was it not a ſweet Complement to the Houſe of Lords (a part of the Ancient Government of this Realm) to be ſaluted by the ſame Perſon (writing

(writing to the Council of Officers) thus, " What a dirty nasty thing is it to " talk of a House of Lords amongst us? Here's the Right Honourable the House of Lords (part of the Fundamental Constitution of the English Nation) bespattered, and besmeared by the foul Mouth of an inspired *Rabshekah*, for such a vile Person to insult upon the Great Princes and Nobless of a Kingdom, because at that time cast and kept out from a share in the Government by a Rebellious Rabble, speaks him fit to converse with nothing but the Mob, and to be Chaplain to Captain *Tom*: He that will pretend to sweeten this, may next undertake to perfume the Jakes: *George Whitehead*, who uses not to be very nice, holds his Nose and gets away as fast as he can, answering this Charge by even saying nothing to it. But notwithstanding this spight they had to the House of Lords, we remember them creeping and suing to them, that their *Yeas* and *Nays* might be taken for an Oath; 'twas, no doubt, a great Provocation to Quakers, that their Word, or upon their Honours, might not be as good a Testimony as any Lords of them all, which cannot be forgiven by them that are in the Spirit of their great Apostle *George Fox*, who in Construction called them dirty Peers. But the Priest must not so scape the Lash of this great Censor *George Whitehead*, who says, " These Men (who wrote the *Brief Disco-* " *very*,) in their Margin, have noted the Quakers as against Kingly Go- Pag. 32. " vernment, against the House of Lords, the House of Commons, against " Judges, Justices and Constables, against Lawyers and Lords of Mannors; " they should (says he) rather have added against Covetous Persecuting Priests, " but this they omitted, it touching them to the quick.— Good Man! the Men who wrote those things, are known to be as little of a Covetous, Persecuting Temper, as any of the Meek and Lamb-like Teachers amongst the Quakers; one of whom Preached and Commanded in the Name of the Lord, that all the Cavaliers that were then Prisoners (taken in St. *George Booth's* business) should be put to death: Harmless Man! that never wish'd them ill for all this; for the same Person tells the King. Archbishops and Bishops the very next Year, " That they were fellow-sufferers with them, and had great " good will towards them.—— " But alas, there was Corruption, says *George* " *Whitehead*, p. 32. in the Monarchy, House of Peers, House of Commons, " amongst the Judges, Justices, Lawyers; and 'twas the Corruption, not the Office *George Fox* spake against, if you please to believe *Whitehead*: Truly we find no Government will please the Quakers long, because there is Corruption in all, and so there will more or less, whilst Men are Men; but we judge them of a very turbulent and unquiet Spirit, that will therefore be content under none.

George Bishop's Book of *Warnings*, printed in the beginning of the year 1660. See *Defence of the Snake*, part 1. p. 86, 87.

But for a while we must leave the Civil Government and pursue another Game whereunto we are led: Now slay the Priests of the Lord,——

——*Neve foret Terris securior arduus æther,*
Affectasse ferunt Regnum Cœleste Gygantes.

Heaven's no more safe from Gyants fury now,
Than once the Kingdoms of the World below.

" Let the Tythes and Glebes be sold; saith *George Fox*, and given to the

" Poor; a ſmall Box of Oyntment for our Saviour, a ſlender Portion devoted to Chriſt and his Miniſters, and yet repined and grudged at by theſe Wretches. What need ſuch waſte ſay they? and to palliate it, they are taken with a *Judas*-fit of Piety, to beſtow it upon the Poor, although God hates Robbery for an Offering; neither can a pretence of Charity ever hallow or ſanctifie ſuch a villanous and profane Sacriledge. They had curſed us ſufficiently before,
Num. 23. 9. theſe *Balaams* not ſtanding upon that nicety which their Brother *Balaam* did. *How ſhall I curſe whom God hath not curſed?* but from every place without either fear of *God* or reverence for Man, from Hill to Hill, from *Piſgah* to *Peor*, have they poured out the moſt bitter execrations againſt the Servants of the Moſt High, though to their great grief they found *Nos non habemus Deum ſequacem*, that with all their Offerings they could not bribe him to their parts, our God not being a God that will lye, who hath promiſed to be with us to the end of the World; God hath bleſſed, and all the *Balaams* in the World cannot reverſe it: They have called us *Greedy Dogs*, *Wolves*, *Babylon's Merchants*, *Gormondizing Prieſts*, and doom'd us to the Pit and the Lake; but now they find their cauſeleſs Curſes have done us no hurt, our Innocency proving a Sovereign Antidote againſt the venemous bites of theſe Vipers; they are for trying another method, and 'tis a blow at the Root, which they doubt not but will do the buſineſs, and that is the taking away our Maintenance, the denying us Oyl to feed our Lamps, which will then go out of themſelves. Oh! theſe Prieſts, theſe naughty Prieſts are they that ſpoil our deſigns, like St. *Ambroſe's* being in the Room, hindered all the Conjuring, and therefore we muſt
Plut. in Demoſt. get rid of them ſome way or other: *Demoſtenes's* Apologue will ſute our Caſe very well; When the proud Macedonians inſiſted vehemently upon the Athenians, delivering up their Orators into his hands, who had diſſwaded the Citizens from a Surrender, he tells them the Wolves offered to make Peace with the Sheep, upon condition the Sheep would give up all their Dogs to them, who never left bawling and barking; ſo that the poor Sheep could not take a minutes reſt; the ſilly Sheep gull'd with ſuch ſpecious pretences, yielded to the motion. You may imagine how the Wolves were overjoy'd at the News, who could now rend and tear, and feaſt themſelves without interruption: Oh! 'tis theſe waking Prieſts that diſcover us, we can't break into the Fold, but they are preſently opening upon us, we can't ſteal a Lamb from thence, but we hear them bawling inceſſantly; there's no good to be done till theſe Prieſts be either hanged, or ſtarved, this *Whitehead*, (*p.* 32. l. 21.) neither denies nor palliates, but a upbraids the Prieſts for having ſo tender a ſenſe for ſo much Injuſtice; " I ſuppoſe, ſays he, this moſt touches and offends ſome Prieſts concerned; indeed *George*, it could not but concern us to have a Company of *Banditi*, and Thieves break in and rob us of all we have; but, bleſſed be God, there's a better watch kept over the Church by God, and the Government, than to ſuffer her to be plunder'd and ſpoil'd by ſuch a Crew. That Quaker who wrote a *Perſwaſive to Moderation*, printed 1685, ſpeaks as if he had forſaken ſuch Company, and reſolved to live honeſtly for the time to come; he'll have nothing to do with the Prieſts Lands, or Goods: " Far be it from me (ſaith he " in his *Preface*) to ſolicit any thing in diminution of the juſt Rights of the " Church of *England*, let her reſt protected where ſhe is: This Man if not honeſter, is yet wiſer than his Brethren, in kindly yielding us our Tythes and Glebes.

Glebes, that he cannot keep from us. Next all the King's Parks and Rents must be sold for the relief of the Poor, and *White-hall* with all his great Houses, and all the Steeple-Houses made Alms-Houses for the Blind and Lame; 'tis some comfort they have provided us such good Company, they intend to starve King and Priest together; and we verily believe that Tythes, Glebes, *White-hall*, the King's Parks and Rents, whenever they go, will be sold at one time; God preserve us from Quaker Rage, who like mad Folks fly upon every one they meet, and are fitter to be confuted with Chains than Arguments; for when our *Bell* and *Dragon* had devoured the Lands of the King and Church, the Monster was not satisfied without a second Course of Lords Fines, and Lawyers Fees: " Let the Fines which belong to the Lords of Mannors be " given to the Poor, saith *George Fox*, and away with Cap-men and Coif-men, " Twenty Shilling Counsellors, Thirty Shilling Serjeants, and Ten Groats At- " tornies, which will not tell Men the Law without 10 *s.* 20 *s.* or 30 *s.* These Gentlemen of the Long-Robe are best able to plead their own Cause against such Scoundrels as understand nothing of the Charge of an ingenuous Education, besides the great Pains and Study must be undergone, to fit Persons for such a worthy Employment. " But Priests and Lawyers are reckoned by them as the " great Oppressors of the Land, as *George Fox jun.* speaks, and if any Lawyers " be now offended thereat, we leave them to plead their own Cause, saith " *Whitehead*, if they can.

Fox to the *Parliament of the Common-wealth* of *England*, p. 5, 8.

See *Whitehead*, p. 33. Pag. 36.

But *Whitehead* tells us, some were rather for Common-wealth duly qualified, than a Monarchy that was oppressive and persecuting. A Common-wealth, if duly qualified, wou'd it seems, please some very well: But how shall we get one duly season'd for the Pallate of a Quaker? as for Baptists, Presbyterians, Independents, Episcoparians, they deny them all; it must be such an one, as is dress'd up, and is served in, from *Grace-Church-Street*. Oh delicious Government! This, no doubt, would go down, rather than this oppressive persecuting Monarchy.

Pag. 31.

There are some, it seems, amongst them for a Common-wealth, duly qualified; then if they could get Monarchy laid aside, you cold make a shift with some other Government, besides that of Jesus; tho *Fox*, in his several Papers, saith, Christ is King alone; and *News out of the North*, tells us, Jesus Christ will rule alone: yet some of you we see can be content, that Christ should make room for a Common-wealth, to govern but by no means a King.

Pag. 18.

But *Whitehead* wou'd put us off with this, That many honest Men were rather for a Common-wealth, than for an oppressive, persecuting Monarchy (tho by the way we must tell him, that the Primitive Christians were not so nice of their Skins, but could submit to be scratched, and rent by a tearing Bramble, when set over them by God, as well as cheared by the fat and refreshing Olive:) But what is this to the purpose here? Is not *Fox*'s Outcry against Earthly Kings? Peruse again *Fox*'s several Papers, and *News out of the North*, as before quoted, and see if thou can'st find the least Title of a persecuting Monarch mentioned their: Besides, may not a Common-wealth be as prosecuting as a Monarchy? without doubt; and therefore *George*, it was warily said, That there were some for a Common-wealth, whilst others more agreeably to their first Apostles Principle, could willingly throw off all, that their Christ might be King alone.

Pag. 31. lin. 17.

Judg. 9.

See *Pennyman's Quakers Contradictions*, sect. 17. p. 6.

Whereas they had been charged with great Inconstancy, like the *Polypus*, changing Colours, according to every thing that was next it; for *Oliver* now, for *Richard* afterwards, then for the Committee of Safety, then for the Rump, the Council of Officers, for any thing that is uppermost. *Whitehead* to excuse them, gives us an Instance in *Samuel*, who could calmly pay his Allegiance unto *Saul*, tho before he was against it, and displeased at the Peoples desiring a King.

Pag. 31. l. 30.

But the true Case was this; The People were under a Theocracy God, was their King; and by desiring an Earthly King, they rejected the Rule, and Government of God, which *Samuel* was bound in Duty to deter them from; and yet when God had said to *Samuel*, *Hearken to their Voice, and make them a* 1 Sam. 8. *ult. King*; he submitted as became him, and anointed *Saul*. And could they have shown us such a Command from God, to set up *Oliver*, the Ruup, the Committee of Safety, &c. whom they adored alternately, as their Idols: We shall cease to reproach them for the Agility of their Consciences, in turning so quick at every Change. There was once a famous Doctor (*Andrew Pearn* by Name) Master of *Peter-house* in *Cambridg*, who had a Conscience so flexible, as to comply with every Governour which was uppermost. King *Edward*, Queen *Mary*, Queen *Elizabeth*; he caused a Fane to be set upon the Chappel, with a Crown on the top of it, and A P wrote on the sides; and being told, how nimbly *A* P turned about with every Wind; he answered, A P never turned, but when the Crown turned too: A P could not turn so nimbly, but A Q can turn as fast, and give the same reason for it also, if they say, these some had a Command from the Spirit, their Light within; we think such a Spirit deserves to be look'd narrowly to, tho but in some of you since it is so changeable, that it can creep, and cringe to any (*Wat Tyler*, or *Jack-Straw*) that has but Power enough to ravish the Crown from the right Owner, (and will but cherish this Nest of Vipers under their warm Wing) tho they have no other Title thereunto, than a Highway-man has to the honest Travellers Purse, the greatest strength, and most outrageous boldness. But can you forbear smiling at *Whitehead's* boasting of the Non-Resistance, and Passive Obedience of the Quakers, in bearing patiently so many Fines and Imprisonments in the late Times; which is no more Evidence of it, than what *Raynard* gives us in his Chain: How passive soever their Obedience was then: 'Tis yet remembred, how active their Rebellions had been in the Days of *Oliver*, and the *Rump*, the Glory of which they were as loath to lose then, as of their Passive Obedience now, and therefore boasted of it.

E. Burroughs's Advice to the Parl. 1659. but this Paper is it seems left out in his Works reprinted 1672. See *Pennyman's Quakers Contradictions*, &c. 20.

But alas! saith *George Whitehead*, "There was Corruption in the Monarchy, "House of Peers, and Commons, amongst the Judges, Justices and Lawyers, "and 'twas the Corruption, not the Office, which *George Fox* here speaks "against: 'Tis not, we confess, good Breeding, to give the Lie to any Man; but should we do it to him in this thing, our being necessitated thereto, wou'd be a just excuse, having no other way to answer him; and we appeal to any, who will but impartially read what is cited out of *Fox* and *Burroughs*; how they brand all Earthly Kings, without exception, good and bad, as Arbitrary Usurpers, with House of Lords, and Commons, chosen by the People, railing at that Method, tho called the Birthright of the People, and own'd as the right Constitution of that part of the Government: As *George Fox Jun.* does in his Works. Had not *Burroughs* a very loyal Heart, when he said, 'Twas thro

Ignorance

Ignorance that the People ſubjected themſelves to Hereditary Governours, ——or to the Government, ſtanding in a ſingle Perſon ſucceſſively? ——and our Nation hath been under the Bonds of Slavery in this reſpect, &c. But we wou'd fain have *G. Whitehead* conſider, what work his Explication makes of *G. Fox*'s Reaſonings; when *Fox* ſaid, "Did any Elders, in the Days of Chriſt, "or his Apoſtle, cry up any King? he meant; did any of them cry up the Corruption of a King; when he ſays, "Do not the Prieſts and Presbyterians "cry up an Earthly King? he meant the Corruption of an Earthly King; and when he ſaid, "That Kings are Spiritual Egyptians; he meant the Corruptions of Kings are ſpiritual Egyptians. Deliver us from ſuch trifling, 'tis both a tireſom and uſeleſs Imploy, to be engag'd in purſuing and catching Flies.

We come now to *George Fox Jun.* who vented as much Rancour againſt chuſing Members of Parliament, by the Voices of his People, as his Talent enabled him, and yet endeavoured to be vindicated by his Brother *Whitehead*. Pag. 32, 33. "A Parliament, choſen by the Voices of the People are not (ſaith he) like to "govern for God, or the good of his People (no doubt he knew a much "better way, that none but Quakers ſhould come to the Poll) and this he ſpoke "from the Mouth of the Lord too; for this that I declare to you, the Lord by "his Spirit, of Wiſdom and Underſtanding opened in me. This Method of the Peoples chuſing their Repreſentatives, by a Majority of Voices, was, you ſee, infinitely diſpleaſing to God (if we believe *Fox*) tho nothing ſeems more reaſonable to us, than that they, who act in our ſtead and name, ſhould be choſen by us. But beſides, particular Revelation from God, touching this: "The Scriptures, he tells, are point blank againſt our Engliſh Uſage herein; "and if you will, ſays he, believe them, then may you ſee, that a Parliament "choſen by moſt Voices, are not like to act for God, or the good of his Peo-"ple. Well, let's hear what the Scriptures ſay herein; he names three. The firſt is *John* 15. 19. *If ye were of the World, the World would love his own; but becauſe ye are not of the World, but I have choſen you out of the World* (to be ſure theſe Words, *becauſe ye are not of the World*, &c. refer particularly to the Quakers, they are not of the World, but choſen out of the World;) *therefore the World hateth you.* In our Saviours' Days, the World was made up of Jews and Gentiles, who ſoon ſhew themſelves moſt bitter Enemies to the Chriſtians; but is *England* made up of ſuch? do theſe chuſe Parliamen-men for us? no doubt then, Chriſtianity wou'd ſoon be decreed againſt, and Judaiſm or Heatheniſm by Law, be eſtabliſhed: But what does this make againſt us, when the whole Kingdom owns the Chriſtian Religion, and none are choſen but the Profeſſors thereof? Is he not a rare Prophet to this Nation, as he ſtiles himſelf, thus to interpret the Scripture to them? His next place is *Matt.* 7. 13. *Wide is the Gate, and broad is the Way that leadeth to Deſtruction, and many there be, which go in thereat.* This we are ſure is wide enough from the thing 'tis quoted for; and if we come not nearer in the laſt, we muſt get a Quakers Tranſlation of the Bible, to find ſomething for their turn. *Rom.* 9. 27. is his other place; *Tho the Number of the Children of* Iſrael *be as the Sand of the Sea, a Remnant ſhall be ſaved.* He that can read here, that a Parliament choſen by moſt Voices cannot act for God, and the good of his People, muſt look through a Glaſs, unknown to all Interpreters, ſince the Apoſtle's Days, to the time of the Quakers. Moſt prodigious Boldneſs, to father all this ſtuff upon

See the *Brief Diſcovery*, p. 17.

on

on the Spirit of the God, and the holy Scriptures, and make the World believe, that this wise Constitution of our Ancestors, in electing Members by the Voices of the People, was condemn'd by them: he had a mind, no doubt, the Army should interpose, and hinder the Commons from their free Election; for to them in particular, did he direct his Message. But we cannot but remark the Wariness and Wisdom of *George Whitehead*, in this particular; who, tho he would willingly speak a good word for his Friend, (for certainly, *George Fox, Jun.* says he, had an honest intent, in what he wrote of this Subject) yet thinks not fit to go too far in this Matter. Pray observe, says he, " That I do not in the least design to oppose the People's fair and lawful " Elections, according to the true and just Intention, and Constitution of Par- " liaments: No truly *George*, thou did'st therein very wisely; for that is a nice Point, and dangerous to touch much upon, at least at present, 'tis too early a day to promote such a design as yet, we must be quiet, till the blessed time of our raign is come, and then we'll damn all the ungodly Priviledges, which the wicked call People's Birthrights, and make as great havock of their Charters, as was done in the late Reign: we'll closet every Man of them, and make them promise to give their Votes for our Light within, that we may have a Parliament to govern for God. Thou wer't more plain and ingenuous with us *George*, *p.* 64. Where thou sayest, " Thou would'st not be understood in any- " wise, to oppose the People's legal and just Rights to Elections: No *George*, whatever thy meaning and intention be, we know thou would'st not be understood so, whatevever *Faux* and *Catesby* designed against the Government; yet good Men, they would not be understood to have designed any such thing; such a design is to be a Dark-Lanthorn Business. If thou wouldest not be understood, thou mightest even have kept it to thy self, and not so foolishly have opened thy very Heart to us, in justifying thy Brother *Fox*, who so notoriously oppose sthe Peoples choice. But how then can'st thou vindicate thy dear Brother, who positively asserts, that a Parliament chosen by the Voices of the People, is not like to govern for God, or the good of his People? (if not, then to be sure he wou'd have them chosen some other way:) Nay, says he, " The " chusing of Parliament-men, according to the Custom of *England*, which is " called its Birthright, stands in respect of Persons, and not in Equality: Oh! this is a very unequal, and unjust way of chusing Parliament-men. And we see, says he, " The People have been in great blindness, in contending for " Parliaments so chosen (a blind buzzardly People, that will be always con- " tending for this way, and not let the Saints chuse alone, who only have right " to do it.) I must deal plainly with you, says he, (and we think very unman- " nerly too, but according to the Quaker's guise) in the sight of God, who has " made me a Prophet to this Nation. This was rare and delicious indeed, fit for the season 'twas written in, when there was no King in *Israel*; and so every Man wrote, and said what was right in his own Eyes: But now it may be dangerous to speak it over again; and therefore, says *George Whitehead*, pray observe, " That tho I wou'd help our Friend at a dead lift, I do not in the " least, design to oppose the Peoples fair and lawful Elections, according to " the true and just Intention, and Constitution of Parliaments. No; we now pretend great Honour to Parliaments thus chosen, tho our Brother *George Fox* rail'd against it in his Days as intollerable. And we reprinted his Book (to

Pag. 33.

keep

keep up his Teſtimony againſt this way of chuſing Parliaments) ſeveral Years after King *Charles* return'd, and we are not alter'd in the leaſt, our Principles being no other now, than they were at firſt: Indeed we may ſee Cauſe otherwiſe to word the Matter; but our Intentions are the ſame as *George Whitehead* tells us; which Words we leave to the Conſideration of wiſe Men, notwithſtanding all his Palliations of them. But *Burroughs*'s ſcurrilous and unſavorory Language is not to be vindicated by all his Endeavours, ſtiling the Miniſtry the Whore that rode upon the Beaſt, and the Kings and Parliaments of *England*, the Beaſt that carried her; for 'twas they, that by Laws, ſettled the Maintenance of the National Miniſtry, and not the Uſurpers in the late Times, who were more ready to take it away, and wanted not Encouragement from the Quakers, who with great Impetuouſneſs urg'd them unto it. *Brief Diſcovery*, p. 18.

He further tells us, "That when *G. Fox* had rung ſuch a dreadful Peal in the "Ears of Kings, Rulers, Judges, Juſtices, Lawyers and Conſtables, that they "muſt all down and ceaſe, and that the Saints ſhould ſing, rejoice, clap their "Hands and be glad therear, becauſe the Lord Jehovah would take the Go-"vernment from them and reign; yea Jeſus Chriſt would rule alone, and all "thoſe ſhould be cut down with the ſame Power that cut down the King that "reigned over the Nation. *Whitehead* tells us this was wrote in the Year 1655, and he appeals to the whole Nation, whether the Tree of the then Government in *England* hath not been cut down and removed. A moſt wiſe and worthy Obſervation, deſign'd if he could to blind the Readers Eyes with; for *Fox*'s Prophecy (as *George Whitehead* calls it, *p.* 34.) was that the Government ſhould be taken from all theſe for Jeſus Chriſt to rule alone: The King that reigned over the Nation was cut down, and all Rulers, Judges, Juſtices, Lawyers, and Conſtables were to be cut down, with the ſame Power which cut down the King, and never to have theſe any more; then we were to have another Earthly King, for Jeſus Chriſt was to rule alone. And we appeal alſo to the whole Nation, whether we have not all theſe Officers ſtill, Rulers, Judges, Juſtices, and Conſtables, every Branch of that fruitleſs Tree (as he call'd it) bleſſed be God, we have them ſpring from a better Root, though he had ſo thoroughly blaſted them with his Thunder. Did *George Fox* deſign hereby to make way for King *Charles* II. to come and rule over the Nations, in the room of his Father, (who was cut down) and erect the ſame Government, which he had done? we trow not; for the Lord Jehovah was to reign, and Jeſus Chriſt was to rule alone. As for the King who had once reigned over the Nation he was cut off, and by *Fox*'s ſeveral Papers given forth (taken notice of *p.* 16. of *Brief Diſcovery*) they deſired no more Earthly Kings; and indeed they made no more of Crown'd Heads, than of Quoif-men and Cap-men, whom they pack'd after him. Whitehead's *Truth and Innocency vindicated*, p. 35. *Brief Diſcovery*, p. 19.

Whereas the Quakers preſented a Declaration to K. *Charles* II. 1660. againſt all Plotters and Fighters, ſaying therein, "All bloody Principles and Practices, "we, as to our own particulars, do utterly deny, with all Outward Wars, and "Strife, and Fighting with Outward Weapons for any end, or under any pre-"tence whatſoever: And this is our Teſtimony to the whole World, &c. *George Whitehead* takes it very ill that we ſhould make this Marginal Note againſt it—— Which Government, (*viz.* by Kings) that they might not ſupport, they declare againſt the uſe of the Carnal Weapon; but what more natural

when

when as they not only uſed the Carnal Weapon before (to ſupport the Rebels) in fighting againſt K. *Ch.*I. but boaſted of their Services therein,as more extraordinary than other Mens, one of them being better at that ſport than ſeven others, and might be turned to ſeven other Men; and this they did beſides their Eſtates (if they had any) paying their proportion in Taxes and Cuſtoms, which is all the ſupport they now afford the Civil Government (as he acknowledges;) and which thouſands amongſt them cannot do by reaſon of their Poverty, and therefore ought to ſupport it by their Perſonal Aſſiſtance, when called thereunto; but now they declare againſt fighting with Outward Weapons, and this they ſay is their Teſtimony to the whole World.—— But their Light dictated this to them but juſt then, as *Edward Burroughs* confeſſes; for ſeveral of them had been engaged in the Parliament Service in the Wars, " But we are now (ſays he) bet-
" ter informed than once we were, for though we do now more than ever
In his *Viſtat. of Love to the King*, p. 10. " oppoſe Oppreſſion, and ſeek after Reformation, yet we do it not in the way
" of Outward Warring and Fighting with Carnal Weapons and Swords. So that we may obſerve, by the way, that all their Principles are not now the ſame they were,when they were firſt a People, as *Joſ. Wyeth* aſſerts (ſee *Brief Diſcov.* p. 26. 27.) and another of them who tells us, " God is the ſame, Truth is the
" ſame;his People the ſame,and their Principles the ſame; for they were once for
" fighting with Carnal Weapons, but now ſays *Edward Burroughs*, they are bet-
See George Keeth's 4th *Narrative*, p. 30, 31. " ter informed; and we do certainly know and ſo teſtifie to the World (as they
" ſay in their ſaid *Declaration* to K. *Ch.*) that the Spirit of Chriſt which leads us
" into all Truth, will never move us to fight and war againſt any Man with
" Outward Weapons, *&c.* And yet, alaſs! They not only may be, but 'tis evident they are miſtaken herein; for now they can fight with Carnal Weapons, as we have a famous Inſtance in the printed Tryals of *George Keith* and others in *Penſilvania*. It fell out that ſome Pirates took a Sloop of the Quakers, which put them into great diſtreſs how to regain their Sloop, and yet preſerve their Principle of not fighting with Carnal Weapons; but that was impoſſible,as the Caſe now ſtood, and truly they might loſe all their Sloops, and all their Goods too, if they would not oppoſe Force to Force, which at laſt was reſolv'd upon, and by ſo doing, they retook their Sloop, and made ſome of the Pirats Priſoners. Nay, in a Letter ſent to *Dan. Leeds* by a Perſon of Note, which he printing in his *Trumpet* (p. 145.) an account is given him touching one *Walter Clerk*, an Ancient Quaker Preacher, and now Governor of *Rhode-Iſland*,
" That he had given ſeveral Commiſſions to Maſters of Veſſels, and Privateers
" to fight the French, and alſo had Commiſſioned the Officers of the Train-
" Bands under his Government,ſometimes heading the ſaid Train-Bands himſelf,
" on his lofty prancing Steed, Soldier-like, citing for his Defence *Eph.* 6. 12. *We wreſtle not againſt fleſh and blood*, &c. And *Edward Burroughs* himſelf ſays,
" We have choſen the Son of God to be our King, and he hath choſen us to
" be his People, and he might command Thouſands, and Ten thouſands of his
" Saints at this Day to fight in his Cauſe, &c. (as in *Brief Diſcovery*, p. 22.) But he adds, " We cannot yet believe that he will make uſe of us in that way,
" though it be his only Right to rule in Nations, and our Heirſhip to poſſeſs
" the uttermoſt parts of the Earth; but for the preſent we are given up to bear
" and ſuffer. Againſt theſe Paſſages was this Marginal Note made [And may reaſſume it, *viz.* the uſe of the Carnal Weapon, when they ſhall judge it meet]

which

which *Geo. Whitehead* says look like a very invidious Design to raise Suspicion and Jealousy in the Civil Government against them; but let any one judg whether it be not an Inference proper from these and the like Citations out of their Writings. Such Passages may well awaken the Government to care and caution, that we suffer not by the Pretences of Meekness and Humility in such Men whose Teachers have laid down Principles so destructive, and that was the only reason of our mentioning them: When as the *Quakers* by their renewed Declarations, and pretended Messages from Heaven, would not suffer *Oliver* to rest, but resolved to put him upon fighting work enough; and had he been as enthusiastick as they, his Sword must have been sheathed in the Bowels of all the Nations round about him: For thus did they rave, "O *Oliver!* arise and come out, let not another take "thy Crown, but let thy Souldiers go forth with a free and willing Heart, that thou mayst "*rock Nations* as a Cradle: and then comes forth the broad Seal of Heaven which they affix to the Commission they brought him, *This is a Charge to thee in the presence of the Lord God.* Prodigious Madness! which one would think could proceed from no Society but that of Bedlam.

This passage and the next (cited in the *Brief Discovery*) *Geo. Whitehead* cannot disown, but says he has not the Books: but it matters not, for he can answer them without Book, *i. e.* nothing to the purpose, saying, *Oliver* and his Officers and Army had a day and Power given them, and so had *Nebuchadnezzar* and *Rabshakeh* with his Hosts. But he very well knew the design of quoting them, was to shew how eager the *Quakers* once were for using the carnal Weapon, and what dangerous Beauteseu's they had been, who endeavour'd to kindle a Fire that should consume Nations and Kingdoms; yea to manifest with what a Gust and Relish they remembred the Slaughters made of the Royal Party, all the Glory of which they gave to *Oliver*: For thus *Geo. Roffe* (in his Book stiled, *The Righteousness of God*) speaks to *Oliver Cromwell*: "Thus saith the Lord, I have chosen "thee amongst the thousands of the Nations, to execute my Wrath upon mine Enemies, "and gave them to thy Sword with which I fought for the Zeal of my own Name, "and gave thee the Enemies of my own Seed to be a Curse and a Reproach for ever, "and made thee an Instrument against them; and many have I cut down by my Sword "in thy Hand, that my Wrath might be executed upon them to the uttermost. 'Twas sure a mighty pleasure to some Persons to be satiated with Blood! God grant them better Tempers, and no opporunity to be so gratified for the future.

P. 21. Ibidem.

As to *Geo. Fox*'s Letter to the Council of Officers complaining that many *Quakers* were disbanded out of the Army who had been mighty serviceable there; and *Burroughs*'s Declaration in the Name of all the *Quakers*, telling the Nation how dreadful they were to the Wicked (to the Cavaliers to be sure, who, as *Whitehead* says, were for Swearing, Cursing and Damning, *&c.*) and what right they had to possess the utmost parts of the Earth, tho for the present they did bear and suffer: To these, being so notoriously obnoxious, *Geo. Whitehead* is pleased to say nothing, but according to his shifting way tells us he has answered them in another place (*viz.* in *Christ's Lambs defended*; a most proper place to do it in, for these were meek Lambs indeed, but fought like Dragons, since as *Geo. Fox* there says, they could turn one of them to seven Men, and had rather have one of them than 7 others) but upon perusal it appears so frivolous that we think he was asham'd to repeat it the 2*d* time to the World, which he has not in other places been nice or shy of doing, especially where so much Learning was shown, as in his Discourse, about τύπος and ἀντίτυπα.

Brief Discovery, *p.* 21, 22. P. 38. P. 39. Truth and Innoc. *p.* 25.

CHAP. XII.

Of their ASSEMBLIES, &c.

GReat care is used to preserve their Assemblies, their Fund or Exchequer, the Register of their Sufferings, *&c.* from having an evil Eye cast upon them by the World; telling us (for reflecting upon these) that we seem to be influenced by some treacherous *Judas*'s or envious Apostates; and that we might not mistake whom they meant, he immediately mentions Mr. *Bugg* and Mr. *Keith* being quoted by us as to these things. As for what we have cited from Mr. *Bugg*'s Books, if he has wronged them in that,

or by false or forged Quotations, we desire they would manifest it by a particular Notation of them, and then appeal to the Honourable House of Commons, to whom he has tendred several of his Papers, that they would inflict a condign Punishment on him: But we are well assured that his Truth and Sincerity herein will abide the Test of their severest Scrutiny. *G. Whitehead* knows he had lately an opportunity (could he have made good his Accusations) of exposing *Fr. Bugge* before several of those Worthy Members in the House of our Rt. Reverend Diocesan in *London*; but what did he get by the Attempt but shame and confusion before so great a Presence? And as for Mr. *Keith* (who is now received into our Church, and deservedly respected by all the Members thereof) his excellent Learning, and, which is better, his great Modesty and known Sincerity, sets him as much above those that defame him, as a Chalice of pure Gold is in price beyond sounding Brass, or a tinkling Cymbal. However, let us see what Defence he is pleased to make for the things we reflected on.

P. 39. *P.* 41. Concerning their Assemblies, he here in good conscience affirms, *That they are all Religious Meetings*; and afterwards particularly says, *That their monthly, quarterly, and yearly-Meetings, with their first Day and weekly Meetings, are upheld in the Name of the Lord for his Worship and Service.* So then all their Meetings, monthly, quarterly, yearly, with their First-day and weekly Meetings, are Religious ones; and if so, how can they answer their not having them all open and free for every one to come into, that have a mind to do so? Is there not a Clause in that Statute (which gives them Liberty) that provides expresly for this? "Provided always, and be it enacted by the Authority aforesaid, That "if any Assembly of Persons dissenting from the Church of *England*, shall be had in any "place for Religious Worship with Doors lock'd, bar'd or bolted, during any time of such "meeting together, all and every such person or persons that shall come to, and be at such "Meeting, shall not receive any benefit from this Law, but be liable to all the Pains and Penalties of all the foresaid Laws recited in this Act for such their meeting, notwithstanding "his taking the Oaths, and his making and subscribing the Declaration. Yes; but *George Whitehead* answers, *p.* 43. "As to the Door of our yearly Meeting being kept by some "Person or Persons, this we hope is no Offence in it self, the Door not being locked, "bar'd or bolted, as prohibited. But, *George*, is it not clearly the design of the Act, that all Meetings for religious Worship (as thou expresly sayest your yearly Meeting is, as well as the others upheld in the Name of the Lord for his Worship and Service) should be free for every one that pleases to come unto them? And does it not as much defeat the intent and aim of the Act to have the Doors secur'd by persons who shall hinder any from entring, as to have them locked, bar'd, or bolted? Thou hast, we see, a tender concern for the Letter of human Laws (tho the Letter of the Divine Law is but Dust and Death with you) but this is shamefully to baffle the meaning, whilst thou strictly observest the Letter of the Law, it designing all Religious Meetings should be open, not clandestine and secret; that nothing blasphemous, heterodox or profane should be published there, but present notice might be taken thereof: yea, that under the pretence of Religious Worship there should not be any caballing against Church or State, which is always done privately, and in the dark. But this intent of the Law you defeat by setting persons about the Door, that none but whom you please should enter in: and because the Door is not lock'd, bar'd or bolted, you conclude you make no breach of the Law, tho your cunning herein has deceived you, if any would proceed to try it; it being a Maxim with that great Lawyer, *That Cases out of the Letter of a Statute, yet being within the same Mischief, or cause of making the same, shall be within the same Remedy that the Statute provides.* But that we may note your Inconsistency herein, we observe, that in a Book called *A just Censure*, you say, *These meetings are not intended for Worship:* So that as it serves your turn, they are either Religious or Political. If we speak of your Fund, for maintaining of which you raise Mony by Collection, Oh! then 'tis a Religious Meeting for the care of your Poor, and nothing else: for you have no mercenary Teachers, they finger none of it; tho we could, and that from good hands, tell you other things: But if we tell you of the Doors being guarded by men set on purpose to keep People from entring in, then 'tis no Religious but a Civil Political Assembly, not intended for Worship.

P. 41.

Coke's Inst. *l.* 3.

P. 26.

Brief Discov. *P.* 22, 23, 24. As to what we cited from Mr. *Keith*, *Geo. Whitehead* puts us off to *Tho. Elwood's* Answer hereunto; and to be even with him we refer him to the Reply made by an excellent

Pen

Pen to *Tho. Elwood, viz.* the Piece call'd *Satan diſrob'd*, which his Friend *Tho. Elwood* never thought fit to make any rejoinder unto, and we would adviſe him as Friends never to undertake it. What we obſerved further, that when the King and Parliament were ſo gracious as to include the *Quakers* in the Act for Toleration, it was with this condition, That nothing therein ſhould be conſtrued to exempt them from paying of Tythes (nay, as we have been credibly informed, their leading Men did then promiſe ſome of the Biſhops that their People ſhould duly and honeſtly pay them) yet notwithſtanding in their yearly Meeting 1693. they order that all Godly care ſhould be taken againſt the grand Oppreſſion and Antichriſtian Yoke of Tythes, *&c.* This *Geo. Whitehead* does not in the leaſt deny (to ſhow their Gratitude and Ingenuity for the Favours received) but labours to ſtrengthen their Teſtimony by ſome of the Martyrs, who were he ſays of their mind herein, eſpecially one *Wm. Thorpe*: This *Wm. Thorpe* was indeed a zealous but ignorant Man, who lived in the Reign of *Henry* the 4*th*, but was no Martyr. As if our Lord had not ſaid upon a like occaſion, *The Labourer is worthy of his Hire*; and St. *Paul* had not ſufficiently confirm'd the Miniſters Maintenance by asking the *Corinthians* theſe ſhort but ſmart Queſtions: *Am not I an Apoſtle?* And if ſo, how comes my Condition to be worſe than the reſt of that rank? *Have not we Power to eat and to drink*, to be maintain'd *ſumtu Eccleſiæ*, at your coſt whom we have preached unto? *Nay, have we not Power to lead about a Siſter, a Wife, as well as other Apoſtles, particularly the Brethren of the Lord and* Cephas? Have not we as well as they a right to carry about our Wives and Families, and have them maintained by the Churches we come unto, as *Peter* and others? *Or I only and Barnabas, have not we Power to forbear working?*

Brief Diſcov. *p.* 24. Luc. 10. 7. 1 Cor. 9. 1, 4, 5, 6.

Why ſhould we be denyed the Privilege common to all the reſt? Nay he adds *v.* 11. *If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your carnal things?* ſhall we not deſerve Meat and Drink and other neceſſaries at your hands, when by our Miniſtry ye are inroll'd in the Book of Life, and made Heirs of the Kingdom of Heaven? Do you count it ſuch a mighty thing that you afford us and our Familys Maintenance? truly 'tis no ſuch great matter. But this Argument is too large to be entred upon here, and we the rather wave it, becauſe 'tis not only done already, but promiſed by a worthy Perſon to be conſidered, which is already come out with reſpect to the Quaker Arguments againſt it, in a Treatiſe by it ſelf.

See Clem. Alex. lib. 3. *and* Euſeb. *from him*, lib. 3. cap. 30. *of his Eccleſ. Hiſt. as well as Modern Writers*, Piſcat. Pareus, Crellius *and* Slicting. in loc.

The Author of the Snake in the Graſs.

Touching a Regiſter kept of their Sufferings (inflicted for the breach of the Laws) 'twas ſo evident and notorious, that *Geo. Whitehead* could not deny it; for their yearly Epiſtle 1693. found fault with their Monthly and Quarterly Meetings for not ſending up full and complete Records thereof, and charged them to take more care for the future. But it ſeems they were too full to be true; for Mr. *Pennyman*, who was one of them about 20 Years, was greatly ſcandalized at the falſe Returns which were made, which tho proved to be falſe, they entred in their Regiſter as true. And whereas the worthy Author of *Satan Diſrob'd* had obſerv'd and remark'd this, *viz.* That in this Regiſter there were many groundleſs and many downright Falſhoods, which 'tis fit the World ſhould know, becauſe they took great care to ſwell this Regiſter, and had threatned to publiſh it to after-ages; *Geo. Whitehead* crys out, "Pray obſerve, what a likely Story this is, how ſhould "he know what is recorded in ſuch a Regiſter, if he never ſaw it nor read it, as I pre- "ſume he has not? whenas he might have eaſily ſatisfied the Reader how that Author came to know it, if he would but have cited the whole Quotation, that telling him in the Words following, that Mr. *Pennyman* gave the World an account thereof, who had ſeen, read, and found fault with their unrighteous Practice therein: and yet *Geo. Whitehead*, good man, knew not how the Author of *Satan diſrob'd* ſhould know this, when the latter part of the ſame Paragraph he cited, declar'd it (who ſo blind as thoſe that will not ſee?) and then he makes his Reader believe that 'twas all a ſham, juſt ſuch an one as he would put upon us in the following lines: for that Perſon having ſaid they threatned to publiſh this Regiſter of their ſufferings to after-Ages; "No ſays *Geo. Whitehead*, 'tis an aſper- "ſion that the Author of the *Snake*, and *Satan diſrob'd*, hath unjuſtly caſt upon us, and "'tis not the firſt neither, for I know of none amongſt us, ſays he, who have ſo threatned "to publiſh it to after-Ages. And you may be ſure there's none have done ſo if this great

Brief Diſcov. *p.* 25, 26.

Truth and Innocency, *p.* 44.

Cenſor

Censor Librorum know not of it, few coming forth without being submitted to his Examen: But are there none then? recollect thy self good *George*, and blush if thou canst at so notorious an untruth, when we believe thou canst not but know that *Wm. Penn* says; *Our faithful Chronicles of the Bloody Tragedies of the professing Generation will tell future Ages other things.* And in his Rejoinder, p. 410. he saith, *New Provocations may give Occasion for their Register to come abroad to the Nation more compendiously than ever.* And *R. Barkley* as he glories that thro their Faithful Testimony in the hands of the Lord, *That Antichristian and apostatized Generation, the National Ministry* (most meek and Lamb-like words) has received a deadly blow by our discovering and witnessing against their forc'd Maintenance and Tythes, which we have testified by many cruel Sufferings of all kinds; so he adds, *As our Chronicles shall make known to Generations to come.* This, we think, threatens the Nation with a dreadful Storm at last, which has been so long a gathering. But to make the Measure of what the *Quakers* have suffer'd heap'd up, press'd down, and running over, we desire *George Whitehead* to insert in their Register what those Friends suffered which *Dan. Leeds* has given him an Abstract of from the hands of their own Brethren about *Delaware*, at *Burlington*, and other Places in East and West *Jersey*; and see if *Quakers*, when they have Authority and Power, are not as very Persecutors as any Professors or wicked Cavaliers. Oh! their Sufferings, their Sufferings must perpetually ring in our Ears, since (if you believe their great *Burroughs*) they are greater and more unjust than in the days of Christ or of the Apostles, or in any time since; for, says he, "What was done to Christ "or to the Apostles, was chiefly done by a Law, and in great part by the due Execution "of a Law, *&c.* Which is so horrid and blasphemous, that the repeating of it makes us tremble, notwithstanding what *George Whitehead* says so largely in excuse, at least in mitigation, thereof: but his Reader would have thought him much more a Christian to have utterly censur'd and condemn'd such vile and wretched Expressions, than made the least Apology for them; and so we are sure, would any Church of *England*-man have done, had he found such a wicked Passage in any of the Writings of those of his own Communion. But we would desire *G. Whitehead*, as much as he contemns *Fr. Bugg* and his Postcript to the *Brief Discovery*, seriously to consider the Parallel he gives between the *Quakers* Sufferings and those of the Apostles and Martyrs, and tell us if there be any Comparison. These things we cannot but reflect upon, there are many things of a publick Nature which we have purposely omitted, and some that we have but gently touch'd upon, because we leave them to the Wisdom and Prudence of our Rulers in Church and State, since what Influence they may have upon our Peace and Quiet, is their Province and not ours to take care of.

Judas and the Jews, p. 41.

Anarchy, p. 42.

Trumpet sounded, &c. c. 10. p. 91, 92, &c.

Br. Disc. p. 26.

14 JY 60

To the Clergy of the Diocess of Lincoln.

WHereas *Francis Bugg* has been very Useful by his Writings, in detecting the Blasphemies and Immoralities, and confuting the Errors of that Unbelieving Party in this Nation called *QUAKERS*, I do hereby recommend Him to your Favour, and his Writings to your Perusal; that by them you may see how much you are concerned to be watchful over the Souls committed to your Charge, that they be not infected with the Contagion of those damnable Doctrines taught and published amongst them; as also to endeavour the Recovery of those ignorant and well-meaning People that have been deluded by the cunning Insinuations, and false Pretences of the Leaders of that Party, who lie in wait to deceive, and use all Art and Diligence to spread their Errors, and increase their Numbers; in which they are very apt to pride and boast themselves.

I do also desire you to represent the Services of the said *Francis Bugg* in this kind, to the Gentry, and others, that are well-disposed, to incourage those who indeavour to defend the true Christian Religion against the Teachers of such Blasphemies and pernicious Errors. This *Fr. Bugg* has done with great Expences, as well as great Trouble, Travelling about, and Printing, and giving away several useful Books; of which you may have Account from himself and others.

May 24. 1700. *Ja. Lincoln.*

FINIS.